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L. J. C. et M. I.

HOSTILITY UNMASKED

School Ordinance of 1892

OF THE

NORTH-WEST TERRITORIES

AND ITS

DISASTROUS RESULTS

BY

Rvd Father H. LEDUC, O. M. I.

Member of the former Board of Education.



MONTREAL

O. O. BEAUCHEMIN & SON, BOOKSELLERS AND PRINTERS.

256 & 258, St. Paul Street.

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MOST REV. ADELARD LANGEVIN, O. M. I.

Archbishop of St. Boniface.

Worthy successors of Monseigneur Alexander Taché, Continuator of his labors of zeal, devotedness and charity,

Like him, the firm defender of Education and Catholic Schools.

This humble work is entirely submitted and dedicated by his most devoted, obedient and respectfully affectionate son in Jesus, Mary and Joseph.

H. LEDUC, O. M. I. V.-G.

LETTER
OF
HIS GRACE THE MOST REV. ADELARD LANGEVIN, O. M. I.
ARCHBISHOP OF ST. BONIFACE.

To the Reverend H. LEDUC, O. M. I.

Reverend and dear Father,

I find myself too unworthy of succeeding the illustrious and lamented Archbishop Taché not to experience a feeling akin to shame when I read the dedication of your important work on the disastrous consequences of Ordinance n° 22, 1892, in the North-West Territories.

Though it is not in my power to verify the facts you relate, yet they seem to me well proved. They appear to me to establish clearly three points : 1st, that the Catholics have lost all control of their schools in the North-West, and this in spite of the constitution ; 2nd, that you, as well as Mr. Forget and the honorable members of the legislature, Messrs. Prince and Boucher, have given evidence of a most conciliatory spirit ; and 3rd, that those who manage school matters at Regina have shown manifest ill-will.

Quite true, then, were the words of the late Archbishop Taché, in his " Mémoire sur la question des Ecoles, en réponse au rapport du comité de l'Hon. Conseil Privé du Canada," p. 30 :

" More astute than the Manitoba government, the government of the Territories has left to Catholic Schools their existence, but it has deprived them of that which constitutes their distinctive character and ensures their freedom of action."

I deeply regret that the painful necessity has been laid upon you of pointing out, to that portion of the public which is concerned for the peace of the country and for the respect due to the liberties of everyone, the words and deeds of certain public men holding responsible positions and therefore in duty bound to render justice unto all, the weak as well as the strong.

Your work makes it clear that the justice and fair play, to which British subjects have a right, have been refused to some of them. You are therefore justified, Reverend and dear Father, in protesting against so intolerable a state of things. Truly, the treatment which Catholics are receiving in the North-West is

hardly such as to make us willing to accept in Manitoba a similar situation, which would leave us at the mercy of some superintendent hostile to our faith and institutions.

With you I protest with all my might, as a citizen of the British Empire and as a bishop, against a state of things which is a violation of royal promises and of the most sacred of all liberties, liberty of conscience.

In conclusion let me quote the following words of my lamented predecessor, whose wise moderation has been praised even by our adversaires. "Mémoire," etc. page 30 :—

"The new school laws of Manitoba and the North-West are a palpable and manifest violation of the assurances given "in the "name of Her Majesty." The convictions of the Catholics, instead of being treated with the consideration and respect promised to the different religious persuasions, are despoiled of the rights and privileges that ought to be deemed natural and inalienable in a country where it is affirmed that there exist religious equality and freedom of conscience."

If the venerable prelate could write thus, before the judgment of the Honorable Privy Council of England had proclaimed our rights, what would he not say now ?

Without wishing to take away from our fellow-citizens of different faith the smallest particle of their school rights, we most emphatically claim ours, as free citizens should, and with calmness and trust in God, as true Christian should.

Believe me, worthy and dear Father, yours affectionately and devotedly in Our Lord and Mary Immaculate,

† ADELARD, O. M. I.,
Arch. of St. Boniface.

PREFACE.

The work which we have undertaken, let us hasten to say, is but a very modest continuation of the different works published by His Grace Archbishop Taché, in defence of the imprescriptible rights of the Catholic Minority of the Province of Manitoba.

Being fully penetrated with his thoughts and writings, we also, after the example of this illustrious Prelate, vindicate the rights of the Catholic Minority of the North-West Territories.

The task was a difficult and ungrateful one, and, as we are well aware, far above our strength and weak talents. Yet, we have been fortified and encouraged by the thought that in undertaking it, we but yielded to the pressing invitation of our most Reverend and Beloved Metropolitan, His Grace, Adelard Langevin O. M. I. Archbishop of St. Boniface, and to the united wishes of their Lordships, the venerable Bishops Vital Grandin, of St. Albert, Paul Durieu of New Westminister, Emile Grouard of Athabaska-McKenzie and Albert Pascal Saskatchewan.

The object of this humble work is to reveal two facts extremely important, facts upon which our enemies endeavor, by every means in their power, to deceive and falsify public opinion.

They affirm that :

1st. The Catholics of the North-West are contended and satisfied with their School system.

2nd. The Catholics of Manitoba will be fully satisfied if a similar system is granted to them.

These two affirmations are completely devoid of foundation and moreover they are absolutely contrary to truth. The two contradictory propositions are then the only true ones, viz:

1st. The Catholics of the North-West reject, with all their might, the school system imposed on them.

2nd. The Catholics of Manitoba cannot and should not, on any account, accept a similar system.

The impartial reader, whatever be his religious belief, nationality or political party, will judge for himself.

For our part, we affirm that we had nothing else in view in writing these pages but the vindication of our just rights in educational matters.

If sometimes in the course of the refutation of the doctrines, teachings and programme which we reject, we use rather vigorous language, if some of our shafts are a trifle sharp, nevertheless, we entertain and will always entertain, for the persons themselves, all the respect, consideration and charity which is their due.

EPISCOPAL PALACE, ST-ALBERT,

ALBERTA, N. W. T.

Feast of the Nativity, Sept. 8th 1895.

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APPROBATIONS.

LETTER OF THE RIGHT REV'D VITAL J. GRANDIN, O. M. I.

BISHOP OF ST. ALBERT.

Reverend and dear FATHER LEDUC,

I congratulate myself for having almost imposed on you the obligation of undertaking the important work on the Schools of of the North-West, which are still decorated with the name of Catholic.

Having been, during so many years, a member of the former Board of Education and having ever since taken a lively interest in this important question of education, I believed that you were the best qualified person among us to carry on this work successfully. You have undertaken and finished it ; therefore, I cannot do otherwise than felicitate and thank you most sincerely.

It was necessary : (a) that the public should have the advantage of judging the changes made in our school system by the Ordinance of 1892; (b) that it should see if there is really any liberty left us and (c) that it should know if our present system would reasonably allow us to affirm that our schools are still Catholic. It was important that the wished for but unacknowledged ends of our enemies should be brought to light.

It was necessary to make it fully understood that the end proposed by the N. W. Government is absolutely the same as that of Manitoba, though the plan be different and framed more subtly to deceive. It seems to me, dear Father, that your work is the continuation of that of our Beloved and ever regretted Archbishop Taché, who fell in the attempt, without being able to contemplate the happy results of his noble efforts. I hope you will be more fortunate than he. The promises, so formal, which have been made personally and solemnly to you, cannot fail to have effect.

Should God ordain it otherwise, you will have, like our regretted Father, the merit and consolation of having done your duty ; the

Catholics of the Country will be grateful to you, and the defenders of justice for all, still numerous in Canada, will, I am sure, sincerely commend your zeal. Better still, God will remember and reward your toil. In His name I bless you with grateful affection.

† VITAL J. GRANDIN, O. M. I.,

Bishop of St. Albert.

Episcopal Palace, St. Albert, Oct. 2nd 1895.

LETTER OF THE RIGHT REV'D EMILE GROUARD, O. M. I.

Bishop of Athabaska-McKenzie.

To Very Reverend Father LEDUC, O. M. I.,

Vicar General of St. Albert.

Very Reverend and dear Father,

I am happy that you have undertaken to discuss, in a pamphlet, the School Question of the North-West Territories, a work which the venerable Bishops of the Province of St. Boniface have requested you to undertake.

I am still happier to see that your task is successfully completed.

I perused it during my visit to St. Albert, and I hope that the light you have thrown on this question will powerfully contribute to obtain, for the Catholic Minority, the justice which they claim.

Believe in my affectionate devotion,

† EMILE, BISHOP OF IBORA, O. M. I.,

Vic. Apost. of Athabaska-McKenzie.

Episcopal Palace, St. Albert, Oct. 12th 1895.

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CHAPTER I

SCHOOL ORDINANCE OF 1892.

In 1892 the Legislature of the North-West Territories passed a new School Ordinance and abolished the preceding ones. The Catholics of the Territories immediately protested against it. They sent numerous petitions to the Federal Government asking the immediate repeal of this Ordinance.

The petitions, addressed to His Excellency, the Governor General in Council, were signed by the trustees of all the Catholic school districts of the Territories.

Had the minority really and has it still peremptory reasons for asking the disallowance and repeal of this Ordinance?

At first sight, the School law is apparently in perfect order, provides for all the wants and upholds all the rights of the Catholic minority.

Does it not positively say in clause 4, that separate schools, for pupils from five to twenty years of age, can be established in the North-West, provided they be subject to the provisions of this Ordinance and to the regulations of the Council of public Instructions?

In clause 5, is it not stated that two Catholics will be called to give their advice to the Council of Public Instruction, and thereby represent the Catholic minority and protect their school interests?

Clause 11 gives the Lieutenant Governor in Council the power to choose and name inspectors who may be Catholics as well as Protestants.

Clause 32 positively states that the minority of the rate payers, in any organized Public School District, may establish a Separate School therein, and that the Ratepayers, whether Protestants or Catholics, shall be liable only to the taxes they impose on themselves for the said separate Schools.

Finally, clause 85 authorizes religious instruction during the half hour previous to the closing of the School in the afternoon.

The School law being framed in this way, what then has the Catholic minority of the North-West to complain of or to object to?

Why is the minority not satisfied with such a school system or

with school laws which seem to so fully protect their rights and interest?

Alas! I am obliged to state, that a more profound knowledge of the Ordinance of 1892, a deeper study of the Council of Public Instruction in the North-West Territories, and of the manner in which this Council applies the School Ordinance without detriment to the letter or the spirit of the law, will convince any man of sound judgment, free from prejudice of political party, race or religion, that our separate Schools do not really exist, but are merely such in name; for separate Schools are really abolished in what constitutes their essential difference from all others Public, Atheistic or Protestant schools. This, we will now try to prove in the following pages.

Clause 194 of the Ordinance of 1892 repeals and annuls chapter 59 of the Revised Ordinance of 1888, Ordinance No 20 of 1889, Ordinance No 10 of 1890 and Ordinance No 28 of 1891-92. There was substituted therefor the Ordinance at present in force, which was approved of and consented to by the Lieutenant Governor on the 31st December, 1892. By virtue of these Ordinances thus repealed and annulled we had:

A Board of Education composed of eight members there being five Protestants and three Catholics, *each member being entitled to vote.*

This Board had a right to sit twice a year at Regina, or oftener, if the Lieutenant Governor thought it expedient. The majority of the Board formed a quorum.

The Board of Education chose a President from among its members; the president was entitled to vote on all matters. All questions in which the voting resulted in a tie were solved in the negative.

The Board of Education was divided into two sections distinct and self governing, the Protestant section and the Catholic section. It belonged exclusively to the members of each section:

1. To have under their control and direction the schools of their own religious denomination and to make all necessary regulations for the management and general discipline of their schools.

2. To choose, adopt and prescribe a uniform series of text books for their schools.

3. Each section had the right to choose its Inspectors, their term of office being at the pleasure of the sections.

There was a general Board of Examiners for teachers' certificates, half of these examiners being named by each section of the Board of Education.

Each section had the right to choose its own text-books in history and sciences, and to prescribe any other additional subjects for the examination of their teachers. In all these branches of

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knowledge, the examiners of each section had respectively absolute jurisdiction.

The Catholic, as well as the Protestant section, had a vote in every thing appertaining to the general powers of the Board of Education; and this accounts for the fact, that the two sections together, defined the duties of the secretary of the Board, passed regulations concerning the registrations and the reports of school attendance, judged all appeals from decisions of inspectors and determined their rights and duties.

The two sections had also to provide for the examinations, the classification and the various certificates of teachers.

What now remains to us of all these prerogatives in our so called Separate Schools...? Nothing, absolutely nothing.

“La Vérité” of Québec, on the 17th February 1894, has well said: “The Separate Schools of the North-West exist only in name. In fact they so resemble the Public Schools that Protestant children even according to “The Mail” of the 5th of February 1894, can attend them without any scruple about their religious convictions.

“It is the programme of the Protestant Protective Association and of Freemasonry in all its hypocrisy. They leave to Separate Schools their name but rob them of all, wherein they differ from Public Protestant Schools.”

“There has been established,” says the *Courrier du Canada* “a Council of Public Instruction, which can inspire no confidence.

“Previously there had been in the North West, as well as in the Province of Quebec, a Catholic and a Protestant Section of Board of Education; but now the Council of Public Instruction is composed as follows: The members of the Executive Committee (of the Legislative Assembly) and four persons, of whom two shall be Protestants and two Catholics, named by the Lieutenant-Governor-in-Council.

The members thus named shall have no vote; that is, they shall be consulted as a mere matter of form, or not at all, according to the pleasure of the members of the Executive.

In no circumstance will these two catholic members have a right to vote; their office, as Mr. Haultain himself, the Chief of the Executive and the President of the Council of Public Instruction, said to me at Regina, in October 1894, is nothing but a real farce “But,” added he, “I cannot consent to have it otherwise. As chief of the government in this country, I am responsible for the schools of the North West, and, as long as I hold my position, I do not wish to expose myself to be beaten, at the Council of Education, by a vote contrary to my views.” In a word, he might as well have said to me: “In educational matters, as long as I am Prime Minister, *sic*

volo sic jubeo, Stat pro ratione voluntas. So I wish it, so I ordain it my will answers for reasons."

In vain, then, does the Ordinance speak of Separate Schools for the Catholic Minority of the North West Territories; these schools do not exist; for how can the Catholics recognize, as separate and theirs, Schools over which they have no longer any control? Choice of books, examinations, inspectors and inspections, qualifications and diplomas of teachers, all has been taken away from them.

With, and in spite of this, our ennemis among the Members of the Legislature as well as in the Council of Education, and first and foremost the President thereof and the Superintendant, will dare to answer:

"What you affirm here, is entirely incorrect, and is inconsistent with the letter of the law; you are simply misleading public opinion by false considerations and false affirmations. There is nothing in the law, literally speaking, that prevents the Council of Education from making regulations which will fully satisfy all your desires and wishes. Text books for reading, history, literature, etc., could be granted as you desire. Without in any way opposing the letter (if not the spirit) of the law, the Council is free to name catholic inspectors and examiners both for your schools and for your candidates for teachers' certificates. We might even, without any other formality, recognize as specialists in education, all nuns who spend their life teaching, that is those who make the education of youth their special profession, are instructed for that purpose, from the very beginning of their religious life and, by constant practice, become daily more efficient. The law that now regulates Education in the Territories, is framed on such wide and liberal principles that it opposes no rights or privileges."

"This is certainly true," I would answer without hesitating; and it is precisely in this that the said Ordinance of 1892 is a law of down right hypocrisy and astuteness.

Hypocrisy is a vice that pretends to possess a virtue which it has not. This is pre-eminently the vice of the Ordinance. It affects liberality with regard to the Catholic minority, it falsely pretends to uphold their rights, which are exactly the same as those of the minority of Manitoba, recognized by the highest authority of the Empire, and nevertheless trampled under foot, until remedial legislation be passed by the federal government. It affects benevolence, unpartiarity and justice, the very virtues it lacks. On the contrary, is it not truly replete with prodigious cunning? For, evidently, under the veil of impartiality and justice, it authorizes and encourages under hand persecution and systematic destruction of our schools. Equipped with the Ordinance of 1892, the Council of Public Instruction has undertaken and continues this work of per-

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secution and ruin, as we shall see in the following chapter. Well, in deed, might Archbishop Taché, of glorious and valiant memory, say in his "Mémoire," p. 30: "More astute than the government of Manitoba, that of the Territories has left to Catholic schools their existence, but it has shorn them of that which gives them a special character and ensures their freedom of action."

CHAPITRE II

COUNCIL OF PUBLIC INSTRUCTION.

In the preceding pages, it has been easy for us to prove that the wording of the hypocritical and deceitful Ordinance of 1892, taken literally, allows almost anything you please, whatever be your point of view.

This Ordinance, applied in a spirit of perfect liberality, justice and toleration, free from prejudice of race or religion, could strictly speaking, give satisfaction to all. It admits of being very well or very badly interpreted, as well as of being very well or very badly applied.

We read in St. Paul, II Cor. III., 6, that: "The letter killeth, but the spirit quickeneth." Of the Ordinance with which we are concerned, the exact contrary must be asserted. The letter is whatever you like while the spirit is abominable. This is proved by the organisation of the Council of Public Instruction, charged with the application of the law; by the impracticable and inadmissible regulations of the said Council; by the innumerable difficulties invented by the Council, and by the obstacles it sets up against the working of our schools.

ORGANISATION OF THE COUNCIL OF INSTRUCTION.

As we have already stated, the Council of Public Instruction of the North West Territories is composed, by right, of the members of the Legislative Assembly. These members have voted for and caused others to vote for the said ordinance.

Mr. Haultain and his colleagues, while putting themselves in the place of the two sections of the former Board of Education, to form the new Council of Public Instruction, have of course taken

care to obtain from the Legislature what we may call a sovereign and absolute authority in educational matters?

Therefore they and they alone are authorized to choose and name all examiners. They alone have the right to prescribe the duties and classification of teachers, to determine the required subjects and percentages for all classes and degrees of certificates and to pass all regulations they may deem fit for the administration of schools and the admission of Candidates to diplomas. To them alone belongs the choice, the adopting and prescribing of all text-books to be used in all schools, whether Public or Separate in the North-West Territories, and to decide all cases of appeal, disputes and complaints arising from the decisions of trustees and inspectors.

I a word, we can assert that the members of the Council of Public Instruction unite in the same persons the powers of the Legislative Assembly and those of the Council of Public Instruction, and consequently their powers are in a sense unlimited.

But it is well to observe that no catholic has a vote in this Council. The influence of our two co-religionists, taken outside of the Legislature, as members of the said Council, is absolutely nil. The nomination of the said members deprived of the right to vote is a truly skilful piece of legerdemain to blind the Catholic minority. Once more we may affirm that the executive of the Legislature reigns supreme and absolute in the Council of Education. Nevertheless it is evident that the members of which it is composed may be respectively good lawyers, good merchants in the various branches of trade, celebrated doctors, model farmers, distinguished politicians, in a word clever in business of all kinds, yet be destitute of the qualities and knowledge absolutely required for a perfect, intelligent and practical administration of all the schools of our immense Territories. Generally speaking we seldom see specialists in matters of Education presenting themselves as candidates for Legislative Assemblies. Our Council of Public Instruction is so thoroughly aware of this, that they have chosen a Superintendent on whom they must often rely in spite of themselves.

THE SUPERINTENDENT OF THE COUNCIL OF PUBLIC INSTRUCTION.

As our school Ordinance of 1892 is undoubtedly the inspiration of a secret society, the spirit of which oozes out of its every pore the Council of Public Instruction has appealed to the pedagogical intelligence of a devoted brother who is a high dignitary of the sect.

This society, which works in the dark, is the great enemy of the

Catholic Church and consequently of her influence and of Catholic Education. Wishing to do away with our schools, to substitute lay, materialistic and godless education for Christian education ; the said society presented to the Council of Public Instruction an auxiliary who, they well knew, was eminently competent to carry out their schemes. Mr Goggin had already given proofs of his capacity in this respect in Manitoba, when he came to Regina to fill the important post of Superintendent. He came, not brutally to abolish catholic schools as Messrs. Martin and Greenway have done in Manitoba, but to attain the same end by cleverer and more astute means.

Employed by the Council of Public instruction, he will be supposed to follow the direction of Mr Haultain and his colleagues and purely and simply to execute their orders, while in reality he will prove to be the soul and instigator of all measures passed at the Council of Education. It is the Superintendent who will propose the regulations and the choice of text books ; it is he who will rule the inspectors and recommend or refuse the certificates of qualification. The members of the Executive, being more directly occupied with the general government of the Territories, will willingly confide the government of the schools to a Superintendent from whom they have no reason to dread any sympathy for the Catholic schools which he will kill by inches.

Gradually Mr Goggin will become the Tzar of education in the North West, while he will be clever enough to make the others believe they are kings and absolute masters, that he is only their servant and the faithful instrument of their will.

Two years only after the Ordinance of 1892 had been put in force he can boast that he has been more dexterous and deep than the Greenway Government, and that he has attained the same ends without provoking the same dissatisfaction nor the same opposition to the School law as in Manitoba. He will even try to make the Public believe that the minority in the Territories are satisfied with the system from which they suffer since 1892. Let him awake from this delusion. Not only the Catholic minority are far from being satisfied, but, like the Manitoba minority they will not cease to vindicate their rights to Catholic schools, separate in fact and not only in name. We will unceasingly protest against the injustice of which we are the victims and against the hostile sectarian, arbitrary application of the school Ordinance that governs us.

CHAPTER III.

REGULATIONS OF THE COUNCIL OF PUBLIC INSTRUCTION.

One of the first sentiments expressed in a secret society meeting at Regina in 1889, was: "Let us rid the Territories of these teaching sisters, to whom our Protestant brethren are so foolish as to confide the education of their children." But how is this to be done? what means must be taken to attain this end? Later on, the Superintendent of Education will virtually say: "We must get there quietly. Mind! no blundering, no brutality." Greenway, and his accomplice Martin, have shown great want of tact. They have compromised the dignity and holiness of the cause: secular, compulsory, godless, materialistic, or at most, Protestant education. Let us be wiser, more prudent, and more cunning, let us go ahead quietly, pretending to seek only the public good, let us be devoured with zeal for the renown of our teachers.

The Ordinance that governs us is elastic in an eminent degree, it permits us to block the way for nuns, by setting across their path one of the simplest and apparently most harmless of obstacles, but one which, in reality is for them insurmountable."

§ 1. NORMAL SCHOOL TRAINING OBLIGATORY FOR NUNS

"Let us establish Normal School sessions where all persons, without distinctions of sex, age, knowledge or pedagogical experience, will be assembled according to our will. Even Nuns, who during the space of ten, twenty, thirty years or upwards, have been consecrated to education, trained to teach, separated from the world by solemn vows, and obliged by the religious constitutions that govern them to live in their convents, must assist at this obligatory course, mixed up with candidates of both sexes and of all religious denominations." Evidently the Sisters will not consent to this, so we will refuse to grant them professional certificates; then they will be disqualified from teaching and consequently will leave this country, where unfortunately they succeed but too well."

No sooner said than done. One of the first deed of the Council of Public Instruction was, to deliberately hurl in the teeth of the

Sisters this insurmountable obstacle. As a remedy to the evil, and by way of consolation I received in the autumn of 1893, from Mr. Goggin, Superintendent of Education, and then Grand master of Freemasonry, a most singular and original bit of advice. The newspapers of the sect to which this gentleman belongs may shout as loud as they like against the so called interference of the Catholic Hierarchy, and especially of the Pope, in the politics of Nations and in the framing of their laws, which are more or less at variance with natural and divine law, the Superintendent seems to be of an entirely different opinion.

He advised me in the blandest possible way to communicate directly with the Pope. "It is certain," said he, "that, if he were better informed, knew the situation in this country, and understood the advantages of these obligatory Normal Schools, established by the worthy and enlightened Council of Education in the North West Territories of Canada, he would immediately give his approbation, and modify the rules and constitutions that govern the Sisters. Without any doubt he would willingly authorize them to leave their convents and their community life for the space of four or five months, to board in a private family; or in a hotel at Regina, and then go and take their seats in the same school room with gentlemen candidates" of course.

I could not help smiling at this ingenuous advice on the part of the Superintendent. But meanwhile, and until this Normal School system is repealed or perfectly amended, the Sisters, who have not professional certificates, will remain disqualified and unable to teach in the Schools of the North West! This is the end aimed at and attained. The elastic, hypocritical and cunning Ordinance of 1892 permits it to be so.

The Council of Public Instruction at Regina, and other people elsewhere, will likely proclaim that I go too far and exaggerate at pleasure. The report of the Committee of the Privy Council of Canada, which was approved by His Excellency, the Governor General on the 5th of February, 1894, in answer to the petitions of the Catholic Minority of the North West Territories, insinuates the same thing when it says: "Do not the regulations of the North West Territories contain a clause constructed as follows: Persons possessing certificates of educational value issued by other institutions than those mentioned, may receive from the Council of Public Instruction such certificates as they believe them entitled to?"

Quite true; this clause exists, but how is it reduced to practice? This is what we are now going to consider; the following facts will speak for themselves and supply us with all the light required.

1. In 1891 a teaching sister, Superiorress of a convent in Alberta, was in possession of a first class non-professional diploma. This

diploma was to become professional after two years of successful teaching in the Territories, and with the indorsement of the inspector. The said certificate was granted on the 1st September, 1891 and regularly indorsed by the inspector in 1892; but after the Ordinance of 1892 had been passed and promulgated, the inspector pretended to have no longer any right to indorse non-professional certificates, therefore, in the following August 1893, Mr. James Brown, Secretary of the Council of Public Instruction, officially notified the said Reverend Sister that her non-professional certificate would expire on the 1st of September, but as a favor, the term of expiration would be prolonged until the 1st of October, at which period the Normal School session would open at Regina. She then would be required to attend, as her attendance thereat was the only means by which she could obtain a professional certificate. For nearly thirty years this Sister had taught with the greatest success in England and elsewhere, but this did not avail; she was refused her professional certificate in the very name of the above mentioned clause. It several weeks later, after repeated entreaties and applications, the Council consented to grant it to her, it was only after it had been perfectly proven that she had acquired a strict right to this favor? by virtue of the law and regulations in force before the Ordinance of 1892.

2. In 1893, Sister M. Lucy of the Assumption Order, of Nicolet, came to Battleford as a teacher. She had a first class Model School Diploma from the Province of Quebec, where she had taught with success for a number of years. She sent her diploma to Regina to have it approved of by the Council of Education.

What did she receive in return? A third class provisional certificate which, after many protestations, was afterwards made second class provisional and valid only until the opening of the Normal School session in the following September.

3. In September 1894, Sister St. Bernardine, also from Nicolet, came under the very same circumstances as the aforesaid Sister St. Lucy. She likewise had a first class Model School certificate. She sent it to Regina to have it exchanged, and she received also in return a third class provisional certificate valid until the opening of the Normal School session in the following September.

4. Another Nun of the same Order, Sister Margaret Mary, comes to devote her life to teaching in the North-West, she holds a first class elementary English and French diploma from the Province of Quebec. She sends it to the Council of Public Instruction, Regina, and receives the following answer: "We have no grade to give for this kind of diplomas". Not even a provisional certificate, or license to teach until the next examination of candidates. For shame! Is not education in the North-West Terri-

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tories infinitely superior to that of the Province of Quebec ? Fancy our having elementary schools here. We are far above that.

The facts that I have just related evidently prove, with regard to our teaching Sisters, the inanity of the famous clause by which the Council of Public Instruction gives itself the power to award professional Diplomas to persons holding certificates of educational value issued by other institutions than those mentioned in the regulations of the Council.

Before going any further allow me to reproduce here, and recommend to our Legislators, and to the Members of the Council of Instruction, the following article from "The Free Press" of Winnipeg June 4th, 1895.

§2. CERTIFICATES FOR THE NUNS.

"The amalgamation of separate schools in the different parts of Canada, has on several occasions, brought up the subject of the qualifications of nuns teaching in state-supported institutions. It is an easy matter to make the sweeping demand that instructors in all schools maintained by public funds, must hold uniform state certificates, certifying that the holder has successfully passed certain examinations, and is qualified to teach specified subjects ; but like the sweeping demand made when great changes are in progress, this mandate may work a gross injustice on those who have taken positions under an old regime :

The justice of requiring uniform qualifications from all who enter a profession after the enactment of a new law, may be clear enough ; but there is a wide difference between applying this requirement to new comers, and making the same exaction of former occupants. This difference ought not to be ignored, when the heated discussion of separate Schools brings forward the point of uniform certificates. The Nuns, as teachers, are usually specialists, whose ability to instruct in their own particular branches can hardly be questioned. It is to the interest of the Superioress in charge to add lustre to the reputation of Catholic educational institutions by securing the appointment of the most highly qualified specialists. Many of the Nuns are educated, accomplished women passing lives of self-sacrifice ; yet they might fail to work out a problem in hydrostatics, or to win a high percentage in an examination in double-entry book keeping."

What does the *Free Press* conclude from this ? It insinuates clearly and candidly, that teaching Sisters have a right to the benefits of our famous clause 5, benefits which are refused to them, sometimes even in quite a rough manner by the Council or the Superintendent of Education. We have seen how the Sisters are

treated, now let us see the difficulties, and ill-will encountered by lay teachers.

§ 3. UNJUST REFUSAL OF PROFESSIONAL CERTIFICATES.

According to the first regulations of the Council of Public Instruction, any person, holding a professional certificate issued in the Province of Ontario or Manitoba since 1886, could receive a certificate of the same class and value from the Council of the North-West.

Relying on the strength and authority of this clause, several of our Catholic School districts made application to teachers in Manitoba, they invited and beseeched them to come to the Territories where the trustees would be happy to avail themselves of their services and experience in the art of Pedagogy.

1. Relying on these promises that a professional certificate from Manitoba would be changed without any difficulty at Regina for a certificate of the same class and value, Miss Zénaïde Marcoux arrived at Fort Saskatchewan in October 1893 provided with a first class professional, and a first class Normal school certificate, issued by the Catholic school section of the Board of Education of Manitoba, approved at first for three years, and after several years of teaching, rendered permanent by the decision of the same Board.

The said certificate, as required by our Council of Public Instruction, was issued after 1886 and fulfilled all the conditions exacted by the said Council. Knowing this, the School trustees, without foreseeing the least difficulty, engaged the said Miss Zénaïde Marcoux. She had not the least doubt that her first class certificates of Scholarship and Normal training would be approved of and exchanged at Regina for a first class professional certificate. This is what she has written to me, June 24th, 1895.

"It is really kind of you to condescend to take such interest in me; and it is with sentiments of the sincerest gratitude that I thank you, before hand, for the trouble you take to have my certificates duly exchanged. I brought from Manitoba a first class Normal School certificate. The Council of Public Instruction exchanged this for a provisional certificate good only for a year." Though I had been for a long time aware of how the regulations of the Council of education were put in practice, I must acknowledge that I was indignant at this new proof of injustice. When we had the honor and pleasure of receiving a visit from His Honor, C. Mackintosh, Lieutenant Governor of the Territories and Mr. Haultain, Premier of the Executive, and President of the Council of Public Education, I could not forbear demanding the latter, in the presence of the President of the Board of Trustees, and the principal citizens of the place, an explanation of this state of affairs.

Addressing Mr. Haultain, I said : " I am happy to have once more an occasion of speaking to you about our schools. With you I take no round about ways, but speak my mind frankly and clearly ; I know how much you appreciate such sincerity, because you act in the same manner with me.

" Well ! Sir, you have frequently assured me that you have the complete control of education, and that nothing is done by the Council of Public Instruction without your knowledge and approbation ; but in spite of these affirmations, I regret to say that I sincerely believe and am firmly convinced that the educational system of the Territories is entirely in the hands of the Superintendent.

" I am happy to admit, that in my personal dealing with Mr. Goggin I have found him a perfect gentleman, his politeness and affability certainly deserve the highest praise. But, unfortunately, I cannot view him in the same light as Superintendent of Education.

I am well aware and fully convinced that it is he who steers the bark and guides the helm, not by right, but in fact so that the captain and sailors may take a rest.

" You tell me, I am going too far ; no, dear Mr Haultain, a thousand times, no, I merely affirm facts. As far as I can see the Superintendent does not even comply with the regulations of the Council of Education, or, if he does, it is in a most arbitrary manner as the following will prove.

" Is it not true that according to your regulations a professional certificate, issued in Ontario or Manitoba since 1886, may be exchanged in the North West for a certificate of the same class and degree ?—

You answer in the affirmative, believing such to be the case.—

" Well, relying on the strength of this article of your regulations a young lady duly qualified came to teach school at Fort Saskatchewan, and presented to the Council of Education certificates of scholarship and Normal school training issued since 1886. In exchange for these the Superintendent sent her a provisional certificate good for a year.—" You say that is impossible.— Well, I can show you here in my office these very certificates, and the provisional certificate given by the Superintendent.— There is no need of my seeing them, said Mr Haultain. The whole affair is certainly a misunderstanding, which must be immediately rectified "—

Quite a time has passed since then, and, I may add, the misunderstanding has never been satisfactorily explained.

2. Let us now speak of another certificate, that of Miss Cusson.

In the spring of 1894 Miss Cusson was requested by the Trustees of a certain school district, about 15 miles from St Albert, to accept the charge of their school. As she was residing in Manitoba, her first step was to enquire if her professional certificate of that Pro-

vince were acceptable in the North West. The trustees informed her that according to the regulations of the Council of Public Instruction, her certificates would entitle her to a North West Diploma. So relying on the faith of these regulations, she abandoned her position in Manitoba, came to Alberta, and undertook as teacher the charge of the said school in the month of September of 1894. In a letter addressed to me June 4 1895, she says : " Having obtained in Manitoba first class diplomas in French and English, and a diploma of the same class from the Normal School, issued by the Catholic Board, I hoped to have no difficulty in obtaining from Regina an equivalent certificate; but, to my great surprise. I received only a provisional certificate which will expire next August."

The certificates of Miss Camille Cusson, obtained at Manitoba subsequently to 1886 are professional, and meet all the conditions required by the regulations of the Council of Public Instruction. Yet, they were exchanged for a certificate as illusive as it is provisional.

Is this not making game of us? Does it not mean the closing of our schools for want of teachers? Yes, and I may add, they have indeed been already too successful. In the face of so many obstacles our schools cannot work, and it is with regret that we have seen the school district of St. Thomas Duhamel deprived of a teacher during several years. The districts of Bel-erose and St. Ann are still without teachers and several others' legally erected are up to the present in the same position for the same reasons.

His Lordship, Bishop Pascal of Prince Albert, writes to me on the 18th of August 1895:

" My Dear Father,—You must not remain ignorant of the fact that our Schools of Saskatchewan are fast falling away, excepting those held in the more populous centres. The schools of St. Louis of Langevin, Domremy, Fish Creek, St. Laurent, Bellevue, Carlton, Cumberland etc., are without teachers. The children are buried in ignorance. And this it appears, is what some folks call " Progress " Out of the sixteen schools we formerly had I now count but seven or eight."

Now, had those certificates of Misses Marcoux, and Cusson been issued by the Protestant section or by the Department of Education of the Greenway Government, instead of the Catholic section and under the signatures of Superintendent Bernier, and Archbishops Taché of St Boniface, then they would have been eagerly received and heartily welcomed at Regina; where they would have found a devote defender in the zealous Superintendent of Education.

To meet this lamentable state of affairs, and save themselves from further complaints concerning certificates, issued by the for-

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mer Catholic Board of Manitoba, what have the North-West Council of Public Instruction done under the superintendence of Mr. Goggin?

They have simply amended their regulations by declaring that certificates from all the other Provinces may be exchanged for equivalent ones, or ones of lower degree, according to the pleasure of the Council; or even they may not be exchanged at all, especially if they be guilty of bearing the stamp of anything Catholic and French. This is how we stand thank to the Ordinance of 1892, and the dispositions of the Council of Public Instruction. In spite of all this, our enemies boldly affirm that we have Separate Schools in the North-West, that we are satisfied with the present system, and that the Catholics of Manitoba would be only too happy to accept the same. May God preserve them from such a calamity! In the course of this work I shall have occasion to speak again on this question.

§4. PROVISIONAL CERTIFICATES.

In order to help school districts that could not, for one reason or other, secure the services of a teacher holding a professional certificate, the Council of Public Instruction may give provisional certificates.

It must be admitted that certificates of this kind cannot be given without good reason, and only to such candidates as possess the knowledge absolutely required to teach for the time being in the school for which the application is made. But then these certificates should be valid at least for a year, in order to give the persons to whom they are granted, the time absolutely necessary to prepare themselves for the examination, and also to allow the district the benefit of the school, which otherwise would have to be closed on account of the certificate not being of sufficient duration.

The following letters will exemplify what I term excessive severity, and stiffness on the part of the Superintendent and the Council of Public Instruction. Let the reader appreciate and judge for himself.

(*First Letter.*)

FORT SASKATCHEWAN, Alta, August 31st 1895.

Reverend Father LEDUC,
Regina, Assa.

I am very sorry that I must again trespass upon your valuable time in relation to my Certificate.

The Trustees of Creuzot R. C. School District and myself have been waiting patiently for an answer from the Council of Public Instruction, and up to this date no answer has been received.

It is of course very mortifying for me to have to importune you in this manner in order to obtain justice.

I have produced a strong certificate from the Chairman of the School Committee of my native town where I taught several years.

Another document of still more weight has been shown, viz; — that of Mr. Vital Cyr, Principal of the Madawaska Training School, an institution established by the State for the express purpose of training teachers in the modern methods of imparting education.

A certificate from the Hon. N. A. Luce, Superintendent of Public Schools for the State of Maine, has also been submitted. It must not be forgotten that the whole system of Maine ranks with that of the foremost States of the Union, and I would venture to say, compares favorably even with that of the North-West Territories.

Still another Certificate of Educational value from the President of St. Joseph's College, Memramcook, N. B., has been brought forward to strengthen my position; and finally a petition from the Trustees of this District, respectfully requesting a renewal of my Certificate and declaring in words that cannot be misunderstood that I have given entire satisfaction.

Notwithstanding all these facts and in face of all these attestations there seems to be a disposition on the part of some to utterly ignore my claims and crowd me out in direct opposition to the earnest wishes of the Trustees and every rate payer in the district.

On presenting the attestations and certificates enumerated above, I have been granted merely a provisional certificate good for nine months only.

A provisional Certificate is usually granted for one year or up to the time of the next examination. In the case of a teacher at present engaged in teaching and where the Trustees ask for a renewal of the certificate, this renewal may be granted, provided that the Superintendent of Education thinks the interests of the School require it.

Now, if there is any man who has conceit enough to assume that he knows more about the needs of this District than the Trustees and all the people together, then let him take the responsibility of rejecting their request.

When my petition for a renewal was forwarded, I was and am still engaged in teaching. My agreement with the Trustees expires only on the 29th of next month.

It seems to me, Reverend Father, that I have proven beyond the shadow of a doubt that I possess all the requisite qualifications

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to teach in Creuzot School District. This is not said in a spirit of egotism ; it is merely to assert my rights, and if they are disregarded, then it is neither more nor less than injustice and tyranny.

They would compel me to attend the session of the Normal School; it has been impossible this year; I am unable to bear the expense.

I was told by the Inspector of Schools that even if I were successful at the Examination, this would not exempt me from attending Normal School. This is the reason why I did not present myself for Examination at Edmonton I resolved to appeal again to the Council of Public Instruction, hoping that justice would be rendered.

J. W. KEEGAN.

This letter was scarcely posted when the author received an answer from the Council of Public Instruction, refusing to renew or prolong his provisional certificate.

(Second Letter.)

ST. ALBERT, September, 1st 1895.

Reverend Father LEDUC,

In return for my certificates, I received from Regina a licence to teach during three months. This provisional certificate seems to me perfectly useless, and I believe it is better for me not to commence at all.

M. J. KLUETSCH.

This Mr Kluetsch is an intelligent young man, recently from Dakota, he holds an excellent professional certificate from that State. But because this certificate does not show that the owner was examined on a certain number of branches required in the North-West even for a third class diploma viz: Literature, Algebra, Geometry, Botany, Agriculture or Physics, the Council of Public Instruction grant him a provisional certificate good only for three months. Is this reasonable? What is the use of opening a school in a new school district to close it at the end of three months?

Could not the said provisional certificate have been granted at least until the examinations to be held in the following month of August?

CHAPTER IV.

INSPECTORS.

Before the Ordinance of 1892 each of the two sections of the Board of Education had the power to name its inspectors. Thanks to this arrangement, there was neither mistrust nor clashing of interests. The inspectors were of the religious faith of the schools they were named to inspect, and by this very fact teachers and pupils were alike inspired with confidence.

In promoting the general welfare, is it not a great advantage to remove, as far as possible, all that could be a source of irritability, fear or displeasure? And should not the State be interested always, and everywhere, in seeing that the same rights and privileges are equally enjoyed by all?

These rights and privileges with regard to Education were enjoyed in the North West prior to the Ordinance of 1892. Then both majority and minority had the complete control of their schools, inspectors, etc, and both rivaled in zeal and energy for the good of their schools. Some will argue that it matters little if Protestant Schools are examined by Catholic inspectors, or Catholic Schools be examined by Protestant inspectors.

Mr Haultain, President of the Council, speaking to me said: "For my part, I don't see any reason why a Protestant Minister could not examine your schools, as well as a Catholic priest could examine ours. What we need is impartial inspection without respect to persons, schools or religious denominations."

All this is very well, very easy to say, but far more difficult to practise, as we will prove by and by. Meanwhile, upon the recommendation of the Council of Public Instruction, the Lieutenant Governor names four inspectors, of whom two are Protestant teachers, the third, a minister of the Church of England and the fourth a Catholic priest.

These four inspectors were to visit the Protestant and Catholic Schools in turn, with this difference, which it is well to note, that only once out of four times will the Catholic Schools be inspected by an inspector of their religious denomination, while the Protestant schools will be inspected three times out of four by a Protestant inspector.

But soon and even at the very outset, means are found to eliminate the Catholic priest. Obligations incompatible with his vocation are imposed on him. He is not even allowed to wear the ecclesiastical costume of his church, and he is obliged to be entirely at the disposal of the Educational Department. In a word, he must of necessity either give up the exercise of his priestly ministry, or resign his position as inspector.

Of course, he chose the latter alternative, and then the Council of Public Instruction replaced him by a Protestant.

On the other hand allow me to say that Protestant schools have nothing to fear from a Catholic Inspector. By principle, as well as by policy, and without ceasing to be just, the inspector will naturally be inclined to give a liberal and satisfactory report of his inspection.

Religion makes it a duty for him to respect the religious convictions of his separated brethren; his position, as member of the Catholic minority, recommends these broad views, this very liberality and horror of all that would be tinged with even the slightest severity or intolerance. Would it be the same with a protestant inspector in our schools? It is true minorities are naturally touchy. Because they are the minority, they instinctively mistrust the power and authority of the majority. Is this really without reason and without cause? Do not we see, without the shadow of a doubt, the hostility of this Protestant majority with regard to our Schools? Do we not feel heavy upon us the hostility of the authors of the schools law of 1892, and can we not see it plainly, whether in the Council of Education or in the person of the Superintendent himself, as he applies the said law? Is it not found manifestly and unquestionably in the inspection of our school subsequently to 1892? This is proved by the following protestation addressed to the Secretary of the Council of Public instruction, Regina, by the School Trustees of the St Albert District on the 9th of August, 1894.

ST. ALBERT, ALBERTA. Aug. 9th 1894.

JAMES BROWN Esq.

Secretary C. of P. Instruction, Regina.

SIR,

We have recently received the copy of Inspector J. A. Calder's report of the inspection of No 3 C. P. School, St. Albert, to the Council of Public Instruction, Regina. The inspection was made by Mr Goggin, chief school inspector for the Territories and Mr G. A. Calder together.

After having carefully read and noted the contents of this communication, in which the well known and highly satisfactory methods of teaching of the Rev. Sisters of Charity, who are in charge of our School, are impeached and the standing in scholarship of the pupils as well as their intelligence are insulted, we beg most emphatically to protest against the gross and bigoted injustice of such a report. As we know the teachers of our school to be Reverend ladies who are above suspicion or reproach, whose influence over the young especially and whose example must be held at a high estimate by all fair minded men, as we know the results of their teaching to be most satisfactory to all of us who are the most directly concerned, we feel bound to tell you that we hold our school and its teachers inviolate from such inspections as the present one, whose purpose, hostile and malignant, was to magnify trivial errors or failings of the baby pupils and either not mention or to damn with faint praise any merit of the older and more advanced pupils.

We characterize this inspection as being hostile and malignant: hostile, because Messrs. Goggin & Calder are known to hold most extreme and unreasonable views against that principle that we hold most dear, viz. the principle of separate schools; and malignant, because the inspection was held in secret. There was no check upon these gentlemen. No trustee, parent or clergyman was present or invited to be present. Nor had we any official knowledge that they were coming to hold the inspection.

Although the inspectors passed and repassed the places of business of Messrs. McKenney and Brosseau, trustees of the School, several times during the inspection, they (the inspectors) had no word of any kind to say to them; in fact, did not see them at all. We regard such conduct on the part of the inspectors as most singular in view of the fact that the clergy, trustees, parents and the interested public had always been present at previous examinations or inspections.

We regard many of the statements made in the report as frivolous and childish; for example, children in the 3rd class are reported not to know the difference between "Put the match in the box," and "Put the box under the match," also not to know how many fours there are in 6 or 6's in 7. Also many of the pupils in the second room are reported (in all seriousness by the inspectors) not to know what a river is or a lake. Not to have answered such questions correctly implies that the questions were not properly worded; for such knowledge, especially in this country, is instinctive and need not of necessity be learned in books at all. As the mother tongue of the majority of the pupils is French or Cree, we can readily understand how poorly qualified these gentlemen were to

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A tiny little girl was asked how many legs a spider has. The child of course did not know, neither could she be expected to know, nor does her father, who is the chairman of the Board of Trustees, know. The question was manifestly away out of order, for the species of spider was not mentioned, and the child was only in the beginning of the 2nd Reader. As the mother tongue of the majority of the pupils is not English, the difficulties in teaching are obvious and should account to any reasonable man for the pupils not being quite so far advanced perhaps as a school the pupils of which are purely English speaking; and moreover, as the inspector quoted below says, owing to the children of different races being unavoidably in the same classes, the varied gifts and different races ought fairly to be expected to retard the progress of the more gifted pupils, especially the purely English ones.

Instead of making any allowance for this drawback, Messrs. Goggin and Calder criticize and condemn the whole conduct of the school.

While the chief object of the school is, as it is required to be and as it should be, to teach the English language, the trustees are authorized to allow an elementary course in the French language. As, notwithstanding the lingual drawbacks of the school, the pupils are in our opinion in a most satisfactory state of advancement in the English language and we believe comparable grade for grade, with the pupils of any other school in the Territories, we beg to submit that the school cannot be conducted without the use of the French language and that the extent of that language taught in the school is much less than what would be called an elementary course.

An inspection was made of the school on May 30th 1893 by Inspector Hewgill who wrote as follows:

May 30th 1893. Inspected to-day and must say (what I seldom say in the Visitors' Book,) that I consider this school to be in an excellent condition and the work done is of such a varied and difficult character that comparisons with other schools cannot be made. I have the highest opinion of the work being done by the Sisters in charge.

J. HEWGILL

Inspector.

Clearly, Mr Hewgill fully understood the difficulties and allowed for them:

As to Mr. Calder's report, we once more protest against it and distinctly contradict it. We declare at the same time, that the Rev.

Sister Dillon, the accomplished lady principal of the school, with her assistants the Rev. Sisters Truteau and Thiffault are among the very best qualified teachers in the Territories in the English language and the French also.

We declare furthermore that we are supporters of the Separate School principle and will always remain so, trusting and hoping that our schools in these Territories will soon be emancipated from a condition of affairs that is so offensive in every way to all fair-minded men.

We are, Yours respectfully.

H. W. MCKENNEY, *Chairman of Trustees.*

(Signed)

E. BROUSSEAU. }
M. MERER. } *Trustees*

To this noble and firm protest of the trustees, allow me to add that the inspectors completely ignored the teaching of French, as to which the pupils were not examined. They were questioned in English, even those differing in race and language, and no allowance was made for the fact that many of the children had not yet had time to learn enough English to catch the meaning or the drift of the questions.

While engaged in this work, I happened to read in "The Courrier du Canada," of Aug. 25th, 1895, a long article on, "The Catholic Schools of Ottawa." I take the liberty of reproducing a considerable part of it. Applied to the North-West, it explains with marvelous accuracy our present position with reference to the school question.

"The inspectors charged to enquire into the system of teaching in the St. Albert Catholic schools have made their report. They plainly insinuate that the methods of teaching employed by the Sisters are not efficacious."

"Messrs. Goggin and Calder are far from being French scholars, the children they examined are superior to them in this respect. Children of from eight to ten years were examined in English, orally or in writing; these children speak English better than either of the inspectors can speak French."

Are these gentlemen able to write French, as well as these little folks write English? And is the intellectual aristocracy of the North West in a position here to applaud itself on account of its knowledge or its progress in instruction and education, when it is caught in the very act of not knowing one of the official languages of the country? If there is reason here to be astonished or

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scandalized, where is it? on the part of the children or of the inspectors? The young Halfbreeds and French Canadians of St. Albert have more knowledge of the English language than their learned inspectors have of the French. And yet these dear children have to learn this official, living, literary, diplomatic french language, which their learned fellow citizens do not even dare to attempt because they find it so difficult to speak and write."

" Does not this more than suffice to explain how children, the great majority of whom are from five to ten years old, could fail, whether orally or in writing, to answer in perfect English ? "

" In the report it is stated that little Canadian pupils were examined by English professors who knew only their own language; that they were questioned in arithmetic, geography, history, grammar, spelling and reading. " Suppose the Professors of the Public Schools of the North West were questioned in French, on the same matters, by Parisian examiners, knowing no language but French ; would the answers, whether oral or written be better than those which the children gave and which the report comments upon."

" Even the English teachers are unable to learn the two languages; is there then, any common sense in requiring children of 10 years to know them both and at the same time to be mathematicians, geographers, historians ? "

" What is this rigor aiming at, that requires french children to learn everything in English at such a tender age? Is it the proscription of the French language, owing to the fact that the English teachers themselves practically acknowledge their inability to learn the two languages ? "

" The examination was made according to a new method different from that usually employed by the Sisters; consequently, the pupils were embarrassed, intimidated, not only by the language but, at the same time, by a method with which they were not familiar."

" Such a mode of proceeding would have been sufficient to perplex students of fifteen, twenty and twenty-five years of age."

Indeed, it would seem that Inspectors Goggin and Calder, before leaving Regina for the school inspections of 1894, had been directed and were determined to make the most hostile and unfavorable reports of the Catholic institutions. Until then the reports of the schools, taught by nuns, especially those of St. Albert, Calgary, Edmonton, etc., were most satisfactory, even excellent. According to their opinion all these schools were making rapid progress, when lo ! all of a sudden, without any apparent reason, at the same time, in the very same year, under the same teachers, all these schools fall into a most deplorable state of inferiority. Parents, trustees and the Catholic clergy, so interested in their honor, all failed to per-

ceive this great change ; they must have been suddenly blinded, since they continued to find progress where all was decadence.

Is this possible? Evidently not. By studying the Inspectors' reports of the St. Albert schools for 1894, it will be easy to see what was the two fold' aim of the Inspector, doubtless inspired by the Superintendent : 1st to affirm, at any rate, the necessity for teaching Sisters to follow a Normal course at Regina, otherwise their teaching would never amount to anything ; 2nd. to eradicate from the schools the French language, which he mentioned only to find fault with the fact that even an elementary course should be taught.

CHAPTER V.

TEXT-BOOKS. — READERS AND HISTORY.

It is now time to consider and study the vital question of text-books prescribed for schools.

We have already seen how the Council of Public Instruction, always supported by the hypocritical Ordinance of 1892, has, from the very beginning of its existence, stripped the Catholic Minority of all the rights they were in possession of respecting the administration and discipline of their schools, the formation of teachers, the examinations of candidates, the granting of certificates, the appointment of inspectors and examiners, one thing only remained for the Council to do, and it has not recoiled before this last outrage on our most sacred rights.

The Catholic section of the former Board of Education, occasionally made, for peace sake, certain concessions regarding the choice of books for the teaching of arithmetic, geography, geometry, algebrae, and other such sciences ; but it was always inexorable in keeping its own books of history, reading and literature. It upheld the principle of placing in the hands of children books wherein besides learning to read perfectly, they would learn the knowledge of God, and the love of Jesus Christ. Without losing a single moment of the time prescribed for the acquisition of profane and secular sciences, Catholic children, by using their own reading books have the advantage of acquiring divine and supernatural knowledge. They know that they are from God, that they belong to Him, that they should serve Him by observing his law and keeping

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His commandments. These books teach them that they will return to their Creator, for the possession and contemplation of whom they were created. In these same books they will find the divine sanction of good and evil; eternal reward for the one, eternal punishment for the other. They are taught that Christ is their model and that they should imitate Him and walk in his footsteps. These books remind them that they have an immortal soul, made to the image and likeness of God, which they must ornament with all the virtues produced and vivified by Faith, Hope and Charity.

These books are in no way inferior to the others with regard to literature and human sciences while they supply and fill the heart and soul with a divine aliment, a divine impulse to the practice of virtue. But have Catholics a right to put into the hands of their children reading books wherein are stated dogmas which the Protestant majority do not believe, a revelation which they reject or explain as they choose, and wherein is proclaimed the authority of a church against which they combat?

The Council of Public Instruction is evidently in favor of the negative; so, immediately regulations are made, promulgated and put in force. Now, it is all over. One of the greatest obstacles to materialistic and godless schools is abolished and annihilated by brute force or by the law of the strongest. We have no longer the choice of our readers.

Shall we at least keep our Catholic text-books of British and Canadian history? These authors, relying on most certain facts, and on the most authentic evidences triumphantly refute all the lies and calumnies invented and spread by free thought, rationalism, schism and heresy; by materialism, infidelity and atheism against the Catholic Church and her institutions.

They affirm and prove that this Church has always been the guardian of truth and right, the treasurer of all divine and human knowledge, the foundress of grand universities, the safeguard of science even during those periods which are so falsely deemed ages of darkness and ignorance. They also prove that the Catholic Church has ever been the mother of civilization in every nation, to whom she has brought the treasure of her light and teachings.

This is too bad; such authors should not be tolerated. The Council of Public Instruction discuss this new question and their resolution is soon taken. Lingard and The Christian Brothers are discarded from the schools and Buckley and Robertson are adopted in their stead. In a subsequent chapter we will see what a poor excuse the Council of Public Instruction will bring forward to justify this new act of despotism.

In his speech in the House of Commons, Ottawa, February 17th

1895. The Honorable Nicholas F. Davin, Member for West Assiniboia, speaking of the school system could say :

“ It is a very moderate system, wholly different from what is called for by the remedial orders. In the North West Territories we have Public schools and separate schools. We have the same system of inspection for both, the same curriculum, the same books, the same teaching on the same schedule from 9 to 3 ” (He should have said from 9 to 3.30.)

This statement of the Honorable N. F. Davin is perfectly correct, but I challenge him to find *separate schools*, true catholic schools, in the *moderate system* which he so accurately describes.

I have just been officially informed of another indubitable instance of ill will on the part of the Superintendent and the Council of Education. With this we will close the present chapter. In the beginning of July 1895, the Council of Public Instruction was duly summoned in Regina to discuss, among other subjects, the expediency of adding a new series of Readers to the one already approved and obligatory in all the schools of the Territories.

The Council is of opinion that this series shall be simply supplementary and that the schools shall be free to adopt or reject it.

Things being arranged in this way, the Catholic members of the Council of Education, Reverend Father Sinnett and Mr. A. F. Forget, propose to adopt for Catholic schools, as free and supplementary Readers, the books in use in the said schools before the Ordinance of 1892, viz. “ The Dominion Catholic Series.” They rightly declared that this was a most favorable occasion for the members of the Council who would prove by the granting of this moderate request that they have been falsely accused of persecuting the Catholic minority, and that, when the opportunity presents itself, they are happy to meet their just demands.

Text books obligatory in the Protestant schools, will remain obligatory in the Catholic schools, but these latter will be free to have supplementary readers of their own choice.

Could there be anything more just and more moderate than this request ?

The Right Rev. Cyprian Pinkham, Church of England Bishop of Calgary and Saskatchewan, was kind enough to support the request of Father Sinnett and Mr Forget. He claimed for us this act of tolerance and most elementary justice, and though he failed in his attempt, yet we thank him very sincerely. But the best reasons were of no avail against the most evident ill-will which it is possible to imagine.

The members of the Executive, being alone entitled to vote, deliberated among themselves, a vote was taken, and the request of the Catholics was unanimously rejected !

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CHAPTER VI

THE CATHOLIC MINORITY AT THE LEGISLATIVE ASSEMBLY OF 1894.

The iniquity has been perpetrated, our Separate Schools, though they still retain the name, are in reality destroyed, and we are at the mercy of our politicians.

What remains to be done? Must we submit, cowardly abandon our most sacred rights, and suffer a fundamental principle of our faith and religious convictions to be trampled under foot? No, a thousand times, no. We will never give up or yield our rights, but unceasingly protest against this hostile power. We will boldly and fearlessly fight for the cause of Christian Education against the pestiferous education which secret societies, especially free masonry, and the god-State, are now trying to impose upon all men against their will.

In the month of August 1894, I went to Regina, where the Legislative Assembly was in session, to obtain necessary amendments to the School Ordinance of 1892, as well as to the regulations of the Council of Public Instruction. I immediately communicated with my devoted friend Mr A. E. Forget, the sincere, determined and enlightened defender of our schools and rights, my colleague as member of the former Board of Education, and even to-day one of the Catholic advisers of the Council of Public Instruction, where he has no longer the right to vote.

After having outlined together our plan of campaign, we invited the two Catholic members of the Legislative Assembly to lend their aid during the Session and support us with all their might. Messrs Prince and Boucher kindly put themselves at our service, for which we here thank them very sincerely.

On the 30th of August, Mr A. Prince gave to the Legislative Assembly notice of the following resolution:

Whereas, at the request of His Excellency the Governor-General in Council, His Honor the Lieutenant-Governor has laid before this Assembly copies of various petitions, memorials and other documents from which it appears that there exists among the Roman

Catholic citizens of the Territories, shared alike by their co-religionists in other parts of the Dominion, a feeling of great uneasiness and discontent over certain features of the School Ordinances and Regulations now in force in these Territories.

Whereas, in the opinion of His Excellency the Governor-General-in-Council, these petitions and documents relate to "matters of "deep concern and solicitude in the interests of the Dominion at "large, and that it is of the utmost importance to the people of "Canada that the laws which prevail in any portion of the Dominion should not be such as to occasion complaint or oppression "or injustice to any class or portion of the people; but should be "recognized as establishing perfect freedom and equality, especially in all matters relating to religious belief and practice: "

Whereas, His Excellency the Governor-General-in-Council, impressed with the gravity of the situation and being desirous of promoting a better state of feeling, has deemed it his duty to express the most earnest hope that this Assembly will, at the earliest moment, take into its consideration the various complaints made and adopt speedy measures to give redress in all matters in relation to which any well founded complaint or grievance may be found to exist:

Whereas, His Honor the Lieutenant-Governor in that part of his speech, at the opening of this session, relative to the same subject, after a most felicitous reference to His Grace the late Archbishop Taché, whose name gives such prominence to the complaints set forth in the documents above referred to, has but expressed the sentiment of the individual members of this Assembly when stating his confidence that the opinions of His Grace the late Archbishop Taché would be received with that moderation, that consideration and that generous sympathy to which his life's work so well entitles him."

Resolved: That the said petitions, memorials and other documents now before this Assembly relating to the complaints of the Roman Catholics against certain of the provisions of the School Ordinances and Regulations, now in force in these Territories, be referred to the Standing School Committee with instructions to enquire into and report on the same; and that for the purpose of such enquiry, ample opportunity be afforded to representatives of the complainants for appearing and fully stating their case before the said committee.

This resolution, proposed by Mr A. Prince and seconded by Mr Boucher, was voted on by the Legislature a few days later, and Mr A. E. Forget and myself were called on to put forth the complaints and the rights of the Catholic minority.

THE REPRESENTATIVES OF THE CATHOLICS BEFORE THE COMMITTEE

At the beginning of September 1894, the School Committee, named by the Legislative Assembly, met at Regina, in one of the rooms of the Lansdowne, at half past ten A. M., Mr Tweed, president of the Committee and member for Western Assiniboia, requested us to lay before them at once our petitions and our grievances.

We then handed him the following document which he read :

REGINA, 31st August 1894.

To the STANDING SCHOOL COMMITTEE,
of the North-West Legislative Assembly.

The undersigned, acting for and on behalf of the Roman Catholics of the North-West Territories, beg leave to respectfully submit, before the Standing School Committee, the following as a summary of their complaints against certain of the provisions of the School Ordinances and Regulations now in force in the Territories :

1. That each and every provision of the school ordinances now in force, which directly or indirectly tends to deprive the Roman Catholics of the management of their schools, is strongly resented, as an encroachment on their rights as guaranteed to them by section 14 of the North-West Territories Act.

2. That among the rights which they consider they have been thus wrongfully deprived of—unwittingly they hope—are the following :

(1) To have under their control the general management and discipline of their schools.

(2) To arrange for the examination, grading and licensing of their teachers, the issue of certificates and the cancelling of the same upon sufficient cause.

(3) The selection of all books for use in their schools.

(4) Inspection of their schools by qualified persons of their own faith.

(5) The right of establishing schools of their faith with boundaries irrespective of those of Public School Districts already established.

(6) The right of using the French language for teaching in those of their schools where this language is that of the pupils attending the same.

(7) The right of opening their schools by the recitation of a prayer.

3. That the rights above enumerated were, prior to the passing

of the Ordinance of 1892, exercised by a section of the late Board of Education, composed exclusively of Roman Catholics.

4. That the same are now exercised by the Council of Public Instruction, composed of the members of the Executive Committee and four appointed members, two Protestants and two Roman Catholics ; the latter without votes.

5. That the present Executive is composed wholly of Protestants, with little hope of its complexion being changed, so long as the numerical proportion of Roman Catholics remains as it now is.

6. That, while the Roman Catholics in common with a great many Protestants would have preferred the continuation of a Board appointed for the administration of Educational matters, as giving a greater degree of permanency they do not, however, as Roman Catholics, object to a Council of Public Instruction with direct responsibility to the people, and would not now raise any objection to it, if their representatives on the same were given similar powers to those enjoyed and exercised by the Roman Catholic Section of the late Board of Education.

7. That the Regulation requiring normal training, while considered by the undersigned as a step in the right direction, will, if enforced as it now stands, practically exclude the Reverend Sisters, who do not yet hold professional certificates, as owing to the rules of their respective orders, they are unable to attend the normal courses contemplated under the said regulations.

8. The undersigned would therefore respectfully suggest, if long years of teaching in countries more advanced than these Territories, be not considered equal to the normal training which they might receive here in the course of a few months, that they be given the privilege of a session in one of their schools, such as Calgary, whenever their number may be considered large enough to justify the expenditure ; and in this connection they would refer to a recent resolution of the Assembly directing that a Normal Session be held at certain points named whenever six candidates can be brought together.

To facilitate the extending of this privilege the undersigned are authorized to say that the Rev. Sisters will be pleased to have the course attended by any female lay candidates, Protestants as well as Catholics, who might desire to avail themselves of the same.

9. The undersigned would also respectfully but most earnestly request that the regulation prescribing the use of the Ontario Readers and Buckleys and Robertson's History of England and Canada be repealed and that no further change be made in the prescribed text books for Roman Catholic Schools without the approval of their representatives on the Council of Public Instruction.

10. Should it not be considered advisable to restore to the Ca-

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tholics the privilege they heretofore enjoyed of having their schools inspected by Inspectors of their faith, they would also earnestly request that, of the two annual inspections required, one at least be made by a Roman Catholic Inspector.

Respectfully submitted,

H. LEDUC, *O. M. I.*

A. E. Forget,

Rom. Cath. Member of the Council
of Public Education.

After the reading of the foregoing document, on the invitation of the President I addressed the Committee, and expressed myself as follows :

MR CHAIRMAN,

GENTLEMEN OF THE COMMITTEE

I sincerely thank you for consenting to-day to give to M. Forget and myself every facility and full liberty to lay before you the complaints of the Catholics of the North-West, and the grievances which they endure on account of the School Ordinance and of the Regulations of the Council of Public Instruction to which we are subject.

By no means do I come before you in a spirit of antagonism and hostility. In the name of the Bishops and of the clergy, in the name of the faithful Catholics of the Territories, I come before you, and through you before the Legislative Assembly, in a spirit of conciliation, after seriously studying the School Ordinance of 1892 and every clause of which it is composed.

This ordinance is a two-edged sword. It has been so cleverly fashioned, that it allows good as well as evil, and authorizes the existence or the complete destruction of our schools.

Nevertheless, I do not come to ask you to repeal this Ordinance, because I know you do not wish to do so, you would not do so at present. What I ask for the present is certain amendments that are of the utmost importance—an absolute necessity.

If the Ordinance had been made in a spirit of justice and liberality, with a firm will to protect the progress and the maintenance of the separate schools of the Catholic minority, as efficaciously as the progress and maintenance of the public schools of the Protestant majority, we might not have so much injustice to deplore. Unfortunately it is not so.

Believe me Mr Chairman and gentlemen of the Committee, we Catholics have as much at heart as anyone to spread around us the benefits of education, in this land of our birth or of our adoption

in this Canada which we love, and which we desire to see growing and prospering.

Be fully convinced that we desire more than anyone to see our schools established, fortified, multiplied and possessed of the highest possible degree of efficiency in every respect.

It is for this end that in every place where we establish missions, by the side of the church and the priest's residence may be seen the building destined for the education of children.

Long before the Canadian Confederation, from the time of the first foundations made by us, Oblates of Mary Immaculate in these vast territories at l'Ile à la Crosse, at Lac Ste Anne, at St. Albert, at Lac Labiche, etc., we opened schools, we strained every nerve, we deprived ourselves even of necessaries to maintain them and to facilitate their attendance by children whose parents were, to say the least, indifferent, if not opposed to these institutions, the importance of which was not understood and is not yet understood by many among them.

It is true that we, priests and religious, are, at least while exercising our sacred ministry, missionaries before all else; nevertheless in many circumstances we have made ourselves school teachers for the Half-Breeds and the Indians.

Times are changed now; the country is opened to civilization. We want solid, stable, permanent educational institutions. Experience has proved for centuries past and proves still every day that in order to attain so desirable an end, we must call upon communities and religious orders devoted to education.

So long as we were obliged to have recourse to chance teachers, to men and women who take to teaching for want of better employment, that is to say, which are waiting for a position in life more suited to their taste and to their vocation, our schools could not prosper. Open to-day and closed to-morrow, what results could we expect?

It has been quite otherwise since we have been able to confide our schools to Nuns. We have to-day in the Territories five congregations of Sisters devoted to the education of children.

The Sisters of Charity, otherwise called Grey Nuns of Montreal,
The Faithful Companions of Jesus,
The Sisters of the Assumption, of Nicolet,
The Sisters of Charity, also of Nicolet,
The Sisters of Providence, of Montreal,

The faithful Companions of Jesus and the Sisters of the Assumption are religious congregations exclusively devoted to teaching. All are formed to this kind of life from their entrance into the community. The young teach under the direction of the older members, and these perfect themselves from day to day by study and by experience.

The communities of Sisters of Charity and Sisters of Providence have for their principal end works of charity, properly so called, such as hospitals, asylums, orphanages, but they also adapt themselves, as regards a certain number of their members to the work of education in schools and academies.

The sisters of these communities, who are destined by their superiors for teaching, are not inferior to the others in talent, in efficiency and in normal training.

They are chosen and set apart for this purpose, and the choice of their superiors falls upon them precisely on account of their talents and their aptitude. Destined for the work of education, they devote themselves thereto entirely, without a desire to change.

It is then with good reason that we consider our schools as solidly established and capable of reaching a high degree of efficiency, when we see them adopted, cherished and taught by these devoted women who have in view only God, the good of the children and the rewards of Heaven.

Moreover we are without uneasiness from another point of view of supreme importance. We are sure of order and of the most perfect morality.

Hence, Mr Chairman, in the interests of the cause of education in these Territories, for the good of which our legislators ought to work, is it not their duty to protect, to encourage, to multiply these teachers so fully qualified, so capable and so zealous ?

Alas ! It is with sorrow I say it and this is my first subject of complaint—unfortunately our legislators do no such thing. Under pretext of putting in force the clause of the Ordinance treating of normal schools, the Council of Public Instruction, without any consideration as to place, time or persons has passed regulations to which the nuns teaching in these Territories cannot submit.

These nuns are governed by Rules and Constitutions approved by the Church. They cannot on any account exempt themselves from these Constitutions. The head superiors, the Bishops even, have not the right to touch or to change them, once they have been approved by the Sovereign Pontiff. Now, by these Rules and Constitutions it is impossible for the Sisters to leave their convent, their community, to come to Regina or elsewhere, and sit on the school benches, mingling with candidates of both sexes and of all religious denominations, during several consecutive months, there to follow the Normal School course. To impose upon them a condition like this, which it is impossible for them to accept, is equivalent to declaring them disqualified from teaching in the Territories ; and rather than violate the Constitutions by which they are governed and which they have promised by solemn vows to keep, they will abandon these inhospitable Territories, to

the welfare of which they desired to devote themselves until death. Already the Superior General of one religious congregation has written to this effect to the ecclesiastical authority, to the Bishop of St-Albert.

If you wish, Gentlemen, to banish the Sisters, leave as it is the application of the Ordinance and we shall know what to expect. If, on the contrary, you have in view, as I like to think, the well being, the true progress of Education, you would make it a pleasure and a duty to propose and to uphold before the House the amendments which we submit to you. We are going to the utmost possible limit, but I tell you with all sincerity and candor, we will go no further.

Now, Mr. Chairman, allow me to draw your attention to another subject.

What share of power, what share of control, what voice have we in the Council of Public Instruction ? You are prepared for the answer I am about to give. Our part of power and control is absolutely, entirely null, and our two catholic members derisively have a right to a consultative vote. The Council of Public Instruction may hear them and it may not, and it is to the latter course of action it inclines remarkably.

Thus, important regulations and such as affect our schools, have been passed without the knowledge of our representatives. The Reverend Mr Caron handed in his resignation long ago, and he has not yet been replaced.

It must be acknowledged that this state of affairs is sufficient to wound deeply the feelings of the Catholic minority. I ask you to apply a remedy ; is this asking too much of your good will ?

I come to a third grievance, which, with good reason, we consider as an attack on our most inviolable and imprescriptible liberties ; I mean our books.

You affirm, Gentlemen, that we have our Separate Schools. But, I ask you, can any one imagine a Catholic school in which not a Catholic book can be put in the hands of the children, with the single exception of the youngest ones, six and seven years of age ?

Readers and histories which we disapprove of are imposed upon us by the Council of Instruction ; it can impose upon us, when it wishes, others even more objectionable, imparting materialistic and atheistic doctrines. And we would not complain in the name of those parents whose most sacred rights are despised and ignored ? We would not complain of such an attack made on our religious liberty, on the freedom of conscience ?

It will not be so, gentlemen, we will not cease to agitate until justice is done. This justice we come to ask from you to-day.

I will not trespass on your patience. I thank you for the kind

attention you have given me. Enjoy all the liberties you have with regard to your schools, but, I entreat you, see that ours also are respected. Our friend Mr A.-E. Forget will speak in his turn. He is better versed than I am in the knowledge and use of the English language, he will speak better than I have done. Once more, gentlemen, I thank you.

Invited by the honorable President of the Committee, Mr Forget took up the defence of our rights:

Mr President,

Gentlemen of the Committee,

Before entering directly on the defence of the rights of the Catholic minority, which I have the honor to represent here, together with the Reverend Father H. Leduc, permit me to speak to you of a personal grievance, the simple statement of which will throw light on the discussion of the subjects which we have to treat. Moreover what I designate as 'personal grievance' has been most keenly felt by all my co-religionists in the North-West who came to know of it.

The School Ordinance which now occupies our attention was approved of by His Honor the Lieutenant-Governor on the 31st December 1892.

By the said Ordinance, it was decreed that two Catholic members should be chosen outside of the Executive Committee of the Legislative Assembly, to form a part of the Council of Public Instruction, at the same time being deprived of the right to vote in the said Council.

At the beginning of 1893, the Honorable Mr Haultain, President of the Executive Committee was so kind as to consult me as to the choice he had to make, and asked me to consent to be one of the Catholic members.

I thought I neither could nor should refuse the offer made me, to work again to the utmost of my ability for the cause of Education in these North-West Territories. I should have wished to have as colleague the Reverend Father Leduc, member, like myself, for a long time of the former Board of Education. Unfortunately he left for Europe in his capacity of delegate of the Catholic Missions of the North-West, to the General Chapter of his Congregation.

In the meantime I also decided to go and seek in the mild climate of France, the home of my forefathers, relief from the sufferings to which I had so long been subject. Thinking with good reason, as experience shows to-day, that the first meeting of the Council of Public Instruction would be a most important one,

and one most fruitful in results either favorable or disastrous to our Catholic Schools, I was extremely anxious to be present.

Consequently I saw Mr Haultain, told him of my approaching departure and asked him if it was not his intention soon to call a meeting of the Council. He replied that he was going to see to it at once, and he even fixed a date not far distant. Whereupon I resolved to postpone my departure, and waited until the appointed day. I was hoping every day to receive my official appointment as well as the notice of the meeting of the Council. Vain expectation! the day fixed for the meeting came without a single word of notice from the party who should have sent it.

I saw Mr Haultain again to explain to him that it was impossible for me to remain longer in Regina. I begged of him at the same time, if they were to hold a meeting of the Council before my return from Europe, not to consider my nomination but to kindly choose another who would be able to take part in this first and most important reunion.

Three months later I was back to Canada; two weeks more and I should see Regina again, when it appears, without my knowledge, I was officially appointed, with the Reverend Abbé Caron, advisory member of the new Council of Public Instruction.

Together with his official nomination, the Reverend gentleman received notice to attend a meeting at the office of the Board of Education that same day, at one hour's time, in order to take part in the deliberations of the Council, or rather to state his views and desires, for he was prohibited from giving any vote whatever. He had only just arrived in the country, he had not yet had time to study the school Ordinance, so difficult and so complicated. He knew absolutely nothing of the former regulations and had no idea of those about to be proposed for his approbation. No matter; he must go at once, without having anyone to support him or whom he could consult.

During eight years I had been member of the former Board. It was known in Regina how much importance I attached to this first session; it was known too that I was expected very shortly. Since Mr Haultain persisted in naming me as member of the Council, why did he not wait a few days before convoking it, and thus enable me to be present at its deliberations?

Shortly after my return, I saw the Reverend Father Caron. In the course of conversation, the subject of schools turned up, and the thought of the famous meeting of the Council of Public Instruction, came suddenly to my mind.

"By the way," I said to Father Caron, "how do you get on with the new Council? Has it at last been regularly and officially or-

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" Why, of course," he replied, " you and I are honorary members, we have held our first meeting."

He then told me how embarrassed he had been, and how Mr Haultain now accused him of approving the new books imposed on Catholic and Protestant schools alike.

In the month of September of the same year, 1893, Reverend Father Caron called on me and placed on my desk a copy of the famous regulations passed by the Council of Public Instruction concerning the text books, henceforth obligatory in all schools. It seems to me that these regulations, as well as the minutes of the Council, should in all propriety have been addressed to me long before by the Secretary. I am a member of the Council and I have not received officially a single document from it.

Gentlemen, I accuse no one ; I state facts.

The Legislative Assembly was then sitting. It was agreed that our two Catholic members of the House, Mr A. Prince and Mr Boucher, should join with Reverend Mr Caron and myself and ask for an interview with the members of the Executive.

In the course of this interview we complained bitterly that our readers and histories had been unjustly withdrawn. Upon this, Mr Haultain affirmed that the change had been made with the consent of the Reverend Father Caron. Thus called to account, the Rev. Father answered that such had never been his intention, as is proved by the letter he wrote to His Grace Archbishop Taché and which was published by this regretted and so worthy Archbishop in his ' Memorial on the Schools '. This memorial, Mr President and Gentlemen of the Council, is entirely at your disposal, it lies there on the table before you. In any case, if Mr Caron let slip any words calculated to give rise to a misunderstanding, this misunderstanding can no longer exist after the clear and precise explanations given by him both orally and in writing.

You will acknowledge, Gentlemen, that it is not without reason that my feelings have been hurt at the proceedings of which I have complained to you, perhaps at too great length. I am willing to believe there has been no ill-will, no blameworthy intention, but to say the least, the appearances were far from encouraging for the Catholic minority whose interests and rights I come to defend.

I will just remark in passing that there has not been to my knowledge any other meeting of the Council Public Instruction up to date.

And now I come to the question of the grievances exposed in the memorial which was read at the opening of the meeting of this committee. I will avoid as much as possible alluding to the

points already so clearly treated by the Reverend H. Leduc. I pray you, Gentlemen, to grant me a few minutes more of kind and patient attention.

With regard to Normal Schools, I am far from being opposed thereto ; for the Catholic section of the former Board of Education always worked hand in hand with the Protestant section in order to procure for our teachers of the North-West Territories the advantage of these institutions. But in admitting the principle we never supposed that the Normal School sessions should be established on a basis so severe and absolute as that enforced by the Council of Public Instruction.

For my part I was convinced, and am so still that only one kind of Normal School, with the obligation for all without exception to attend, could never work without serious inconveniences and insuperable difficulties. When, by way of trial, the Board, with the consent of the Catholic section, passed a regulation for the establishment of a Normal session, obligatory in Assiniboia only, they resolved not to extend this obligation to Saskatchewan and Alberta. Why? Because we claimed in the name of the Catholic minority the right to have our own Normal School sessions, for we consider we are entitled as well as the Protestant majority to one or more of these institutions. Moreover, we were perfectly aware that owing to the inviolable Rules and Constitutions of religious orders in the Catholic Church, our teaching Sisters would be in the absolute impossibility of conforming to Regulations in direct opposition to their vocation.

Now because the Council of Public Instruction did not take into consideration this state of affairs, the consequence is that to-day, practically speaking, the Sisters devoted to Education in these Territories are no longer able to obtain professional certificates, and therefore can no longer teach.

But, I would ask you, Mr President, are not long years of experience in the art of teaching, in the best academies of Europe worth more than the Normal training offered to our teachers of the North-West Territories ? I do not believe that you can think and judge otherwise. If, however, you go so far, you will not refuse to grant what, through you, we ask of the Assembly, viz., special sessions for Nuns and ladies only, to be held in one of our Couvents of the North-West.

The minority had formerly the right to establish a school of their denomination, independently of the school districts already established. It is so no longer ; now they must wait until the majority have organized theirs, and then, if moreover they are numerous enough, the minority may solicit the erection of a separate district, within the same limits as the public district.

This system, Gentlemen, is defective for many reasons which I am sure you will understand. Let us take for example any place in the Territories where no school has yet been established. The minority are tied down and must go without a school until the majority have chosen to establish theirs.

Let us suppose now that the majority has its public school district duly erected, and that the minority of this district is composed of a number insufficient to form and support a separate school; what follows? That the minority will be deprived of a school of their denomination. Why could they not in such a case join with their coreligionists residing within the required limits, but outside the public school district, in order to form together a separate school district? This would be in conformity with section 14 of the Constitution of the North-West Territories.

We ask then that the powers formerly conferred on the minority be restored—i. e. that they may still have the right to establish separate schools, independently of the school districts already erected.

If I represent on this occasion, together with the Reverend H. Leduc, the Catholics of the Territories, allow me to say, Mr President, that I am also a representative of the French-Canadians, and as such, in the name of right and justice, I claim the use of the French language in such of our schools as are frequented by French-Canadian children in great majority. We have in Canada two languages officially recognized, without the knowledge of which, we are well aware, our children could never occupy the social positions to which they have a right as well as yours. We wish them to learn and to know English, but we wish them also to know the language of their ancestors, the beautiful and noble french language, which we learned to lisp on our mother's knees, and which is of great importance in a country like ours.

The evident proof that we have studied English, is that it is very difficult for you, Gentlemen, to meet a French-Canadian who does not speak that language at least very satisfactorily. It is taught in all our schools of the North-West; but is that any reason for putting obstacles to the teaching of French to which we have a right?

Experience proves that the knowledge of a foreign language is indispensable to the attainment of a degree of education worthy of the name. If our English fellow citizens are not of our opinion and if for one motive or another they do not wish to study the French language as deeply and as seriously as we have studied English, it is their affair; but they have no right to say to us: "You will go so far and no farther. Since we know and speak only one of the

two official languages of Canada, you, French Canadians, do not need to be better linguists than we are. Be satisfied then with English, our mother tongue, and abandon the language of your ancestors."

This is, however, what the Ordinance of 1892 aims at, since it deprives our teachers of the right of using the French language in teaching. They are permitted to use it only in giving a mock elementary course against which the Inspectors are constantly grumbling. The books authorized for this pretended course, the 'Bilingual Readers', are in reality so composed as to teach English far more efficaciously than French.

We affirm that it is of the highest importance for the progress of the children that their teachers be authorized to teach them in their own language when they judge fit, and when it appears more advantageous for the general good of the school.

Just now, I mentioned the word 'Inspector.' Have you ever considered, Mr President, that to impose Protestant inspectors upon us, is an unjust and reprehensible act? The inspectors are nearly all, owing to their education, and their religious and national prejudices, opposed and hostile to our Catholic and French schools. I say more, they are not free to give their report as they would wish, they must follow the direction and suit themselves to the views of the Superintendent. If they act otherwise, they expose themselves to the danger of losing an honorable and lucrative position — as danger to which a Protestant inspector would not be likely to expose himself for the sake of Catholic schools.

We have proof of this in the noble and energetic protestation of the Trustees of St-Albert against the inspection of their school by Messrs Goggin & Calder—A copy of this protestation lies on the table of the committee and you may give it your full consideration. I pray you to do so, and you will acknowledge that we are fully justified in petitioning to have inspectors of our own faith and our own educational views, or at least to have our schools alternately inspected by a Catholic and a Protestant. In this way the report of the one would be a check on the report of the other.

Finally, Gentlemen, I must draw your attention to a last remark. There is in my opinion an involuntary omission in the Ordinance of 1892, in the clause which treats of religious instruction. I cannot believe that in a Christian country such as ours, our legislators would have deliberately forbidden the classes to open by prayer.

One of the members of the committee, Mr Frank Oliver, member of the Legislative Assembly for Edmonton rose to speak :

"These are very serious and weighty facts, said he, which have been proposed to our consideration by the representatives of the Catholics of these territories. Should we accept these facts as they

have been stated, or are they subject to criticism and contradiction?"

"Certainly," I replied, "you have a right to criticize and examine into the truth and authenticity of what has been said."

"Then," added Mr Oliver, "let those who have any objection to make stand up and speak boldly. The matter is important and is worth the trouble." And after a moment's silence—"No one speaks? But there must be some answer to make. Mr Goggin here present, being Superintendent of Education, is well informed as to all that goes on in this department; it is his duty, it seems to me to enlighten the committee. M. Goggin, have you anything to say?"

Thus called on by the Honorable Deputy, "I am only," replied Mr Goggin, "the humble servant of the Council of Public Instruction. No one has appointed me to reply to the two orators who have just addressed us. Let the gentlemen of the Executive Committee give me the order, then I will speak. For the present I have nothing to say."

"Then," Mr Oliver candidly rejoined, "if it is so, let us accept these facts as they have been laid before us and let us act accordingly."

Mr President then closed the meeting, which was adjourned till the next day.

For my part, I cannot refrain from calling attention to the strange attitude of the Superintendent on this occasion. He is better informed than anyone with regard to all the facts mentioned by Mr Forget and myself. Not only does he know them, but in most cases he was their author, their promotor, their instigator. Alas! he made upon me the sad impression of a man who wished to work in the dark against our schools, our institutions and our convents, but who refuses to do so in broad day-light. Such are the tactics of our School Ordinance of 1893, according to the letter, kind and accommodating; according to the spirit, hypocritical, cowardly and cunning.

Let us pass over in silence the meeting on the next day, which was little else than a repetition of the preceding one, except that Mr Haultain, chairman of the Executive, and President of the Council of Public Instruction, candidly acknowledged that the complaints of Mr Forget respecting the manner in which he had been treated as advisory member of the Council of Public Instruction were in great measure well founded. Mr Haultain admitted therein an unfortunate misunderstanding, a reprehensible negligence, but denied that there had been any ill-will.

CHAPTER VII.

OBJECTIONS OF CATHOLICS TO THE READERS AND HISTORIES.

On the 4th September, 1894, the catholic representatives were for the last time invited to come before the School Committee, to lay before them their reasons for declining the Readers and Histories prescribed by the Council of Public Instruction for Public and Separate Schools alike.

The Reverend Father Sinnott, parish priest, Mr R. Rimmer, lawyer, Mr John McCarthy, merchant, all of Regina, and Mr E. Bourgeois, B. A., teacher at Duck Lake, gave us their devoted aid, and came themselves to prove the truth of our assertions.

§ I.—OBJECTIONS OF THE REVEREND FATHER SINNETT, AGAINST BUCKLEY AND ROBERTSON'S HISTORY.

The difficulty in regard to the books used in the present system cannot in any sense be said to be a national one. It is far higher, it is a religious conviction that the slow, if you wish, yet sure impression to be left upon the mind of young and old must be detrimental to the faith which we hold to be true, and wish our children to be in full possession of.

I object to the History of Buckley and Robertson *in toto*, not that the entire book is to be considered wrong, but the general tone is decidedly anti-catholic giving a wrong impression of the Church, the Pope, Priest, Monks and that the monasteries were all hot-beds of corruption. On the other hand all those opposed to the Catholic Church and her doctrines are held up as models of regularity, holy men, whose only motive was the cause of God and the purification of morals. All these assertions which true history and facts refute, are given as dogmatic truths without even hinting that possibly something may be said from a catholic stand-point to impugn them. Hence arises the necessity for parents to teach History to their children at home, in order that the evil effect of school teaching may be counteracted. And yet we are asked to accept Buckley and Robertson's History as a text book !

A few examples :

Mary's kindness to Lady Jane Grey and Elizabeth is ignored. See Buckley and Robertson p. 131; Lingard, p. 390, 391, 392, 407. Nothing is said of Elizabeth's change of faith. In Buckley and Robertson's History, p. 133, it is said that Pope Paul IV demanded that every acre of church property in England should be given back; the opposite is asserted in page 399 of Lingard's History. "That the possessors of church property should not be molested under pretence of any canons of Council decrees, of Popes and censures of the Church."

Buckley and Robertson make it appear that the entire nation was opposed to the Pope; Lingard tells us, p. 399: "The *motion for the reunion (of the Kingdom with Rome) was carried almost by acclamation.*"

At page 120, Buckley and Robertson blame the Bishop of Tarbes for putting into the mind of Henry VIII the idea of divorce from his lawful wife Catherine of Aragon, in favor of Ann Boleyn; whereas I do not hesitate to assert that no historian of repute in these days attribute his change of affections to other causes than the impure heart of the king, as in effect he was one of the vilest wretches and most cruel and corrupt beings that ever sullied human nature.

Elizabeth is held up as a great Sovereign, a blessing to her nation, which we fail to find in authors who, like Lingard, have made deep and serious researches. In their works no mention is to be found of her good name. The fable about Titus Oates being a Jesuit has been exploded long since and his subsequent punishment for his perjuries is an undoubted fact. The intention of Buckley and Robertson is to cast a slur upon the society of Jesus by suggesting a connection with a vile perjurer, of whom we are told in Dr. Lingard's History p. 581—what became of the perjurer. "Titus Oates had distinguished himself in the last reign as arch-informer with respect to the pretended Popish plot. His guilt was proved beyond the possibility of doubt, and he was condemned to pay a fine of 2000 marks, to be twice publicly whipped, and to stand every year of his life five times in the pillory." How can Buckley & Robertson pass over things of this nature?

They keep the same silence with regard to the laws against Catholics (Lingard, p. 490) and the penal laws (p. 500).

Buckley and Robertson neither say one word of the confiscation of property belonging to the Religious orders and of the manner in which that spoliation was effected, nor do they advance one reason therefore. Rather, they do allege an excuse—that all these Religious Orders were corrupt. I am willing to admit exceptional cases of immorality, but do not tell me that all were corrupt.

These are a few of the numerous examples taken at random and

in haste, which render it impossible for Catholic parents or guardians to accept Buckley and Robertson's History as a text book for their children.

J.-C. SINNETT.

Objections of Mr R. Rimmer, to Buckley & Robertson's High School History of England.

The objections against the High School History are such as can be urged on behalf of all Catholics in the Northwest Territories. They are not presented on behalf of any one race, but they are such as have equal weight with English, French, Germans, Russians, who are Catholics resident in the Territories.

They are based upon the unreasonableness of forcing upon Catholic Separate Schools, books which are repugnant to Catholics. The question as to the wisdom of Catholics being allowed separate schools is not involved in the objections now made; but, that question having been settled, and the schools being allowed us by the provisions of the N. W. T. Acts and the School Ordinance, it can reasonably be urged that the administration of the schools should not be objectionable to Catholics.

This History is objectionable because (1) It is deliberately unfriendly to the Catholic Church (2) It presents disputed matters of History in the light most unfavorable to the Catholic Church (3) It deals but very incompletely with historical points of vital interest to Catholics. (4) It places before our children a view of the History of England entirely out of accord with the religious and intellectual belief of their parents.

Examples. At p. 72, speaking of John Wyclif, the History presents him in a highly favorable aspect while the Catholic Clergy in general appear in a detestable light. It lays great stress on his preaching against the wickedness, hypocrisy, and greed of the clergy, and leaves the impression, that his anathemas were justified by their conduct, while it fails entirely to point out as Lingard does, that Wyclif was a tool of princes, who exalted them above all ecclesiastical superiors (See Lingard p. 234-240).

The author fails to deal adequately with a matter of so great interest to Catholics as the so called "Reformation" in England. While Lingard, the history in use by Catholic children, devotes to this question 267 pages it is dismissed by Buckley and Robertson in 92.

On page 124 of the History by Buckley and Robertson a general and indiscriminate attack is made upon the intelligence, morality, and piety of our priests at the time of the destruction of the monasteries; whilst this act of injustice and spoliation by impious men, whom I venture to say, most modern Protestants do not attempt to justify, is extenuated and condoned in words which I regard as an

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unwarrantable libel upon the high character of our priests. On the other side, the iniquitous persecution and the heroic martyrdom of many of our monks (See Lingard, p. 358) are entirely ignored. What Buckley and Robertson call (p. 133) : "Persecution of the Protestants" is presented as a religious persecution by the Catholic Church rather than in its true light of a political persecution of political opponents by Mary, a temporal Queen. Catholics object reasonably to the strongly anti-catholic comment which follows (p. 133) the words attributed to Latimer. We have no more intention than hundreds of honest Protestants have of permitting our children to believe, as the History of Buckley and Robertson would lead them to believe, that the death of such a man as Crammel, the miserable tool of the most cruel and beastly immoral King in English History, ever lighted a candle "of truth and courage." We object to our children being taught, as is insinuated in the last portion of paragraph 8, p. 133, that the Pope "sacrificed men's lives for their honest religious opinions" by being a party to the measures taken against Protestants. There is sufficient authority for the assertion that the Pope never prescribed any sacrifice of life for honest opinions.

While on p. 133 of Buckley and Robertson, the punishment by Mary of each political offence is hurled as an accusation against the faith in which we desire our children to be educated, entire omission is made by the same authors of any reference to the persecution the adherents of the catholic faith suffered under Henry VIII and Elizabeth as shown by Lingard on pages 360, 380, 401, 438, 444 and 458, and corroborated by many Protestant Historians of first standing.

We can see no sufficient reason why the Douai Mission for the religious conversion of England, the history of which is known to so few Catholics, should be associated in the minds of our children with plots of murder of Elizabeth. The association of the two we well know to be incorrect. The principal factor in the missions was William Allen, of my own County of Lancashire. Buckley and Robertson are the only authors I have found to associate it with the murder of the Queen, although I have read many protestant Histories, including those of your country.

Though the victims of the Massacre of St. Bartholomew are variously estimated by Protestant and Catholic authors from 300 to 100 000, Buckley and Robertson do not fail to state the largest number estimated, and at the same time to lay this massacre at the door of the Catholic Church, although it was planned as a political revenge by persons who called themselves catholics but who were not recognized by the Church as practically such.

On p. 195 the reference to the plotting of Titus Oates is such as

to leave on the mind of the reader the impression that a popish plot or plots, such as described by Oates actually existed.

The lies circulated by Oates and the impression left on the minds of the people by them are fully stated ; but the nearest attempt at an acknowledgment that they were lies is the statement that Lord Stafford, a noted Catholic, was an honest and upright peer. This can hardly be considered a sufficient exposure of a rogue, who willingly by perjury sacrificed human life, including that of Lord Stafford, to his own enrichment, and who might aptly be described as the most infamous criminal known to history.

Especially should it be borne in mind that Buckley and Robertson make no mention of the punishment subsequently meted out to Oates, and that on the other hand they would discredit a prominent religious order by associating a low rascal with the Society of Jesus, unless indeed they wish, by this pretended affiliation, to make him appear less disreputable.

Sufficient examples have been given to show that the history forced upon Catholic children is absolutely repugnant to their parents. Possibly, enough has been said, to convince Protestants who wish their children to be instructed in the truths and facts of history, rather than in untruthful distorting prejudice that the book is not desirable for the use of their children.

It might be urged that this book is inferior in literary form and also in correct information to the Burke's Lingard formerly used by Catholic children, and that the adoption of such a book is a backward step in every respect.

I can only imagine one possible advantage derivable from the use of such a book by Catholic children. It would become essential for their parents to instruct them in some other history, and in this way they would be better informed than Protestant children of the same age. Unfortunately, in these days of rush, this will hardly be considered a recommendation by parents who directly or indirectly pay for others to instruct their children.

REGINALD RIMMER.

§ OBJECTIONS OF MR BOURGEOIS.

The objections of the Catholic minority to the History of England having been explained by Rev. Father Sinnett and Mr Rimmer, it remains to show that Buckley and Robertson in the History of Canada likewise pass over almost in silence, the action of the Catholic Church from the foundation of Canada to the present day.

Mr Bourgeois proves that these authors, have throughout the work, had in view to diminish the nobleness, the grandeur, and the patriotism of the French and give all the honor to the English.

As a Catholic and a French Canadian, he protests in the name of his countrymen and his coreligionists against the Regulations of the Council of Public Instruction, regulations which enforce the use of this history in all the schools of the Territories.

§ OBJECTIONS OF MR McCARTHY.

The proposed study of a reading lesson requires that the pupil understand well the matter of the lesson, and hence information that the young mind acquires in this way is often so thoroughly drilled into the memory as to remain unforgotten through life. Hence it is that Catholics insist that every lesson presented to the youthful mind should plainly teach some moral as well as useful truth and be incapable of misleading construction.

They complain that, while none of the readers give due prominence to the religious side of life and man's duty to his Creator, several of the lessons bear constructions at once un-Catholic and untruthful.

The lesson in the 4th Reader, page 142 and the following entitled "Sermon on the Mount," is taken from an un-approved version of the Bible, and its very use by Catholics is contrary to an express prohibition of their Church, viz. that no translation of the Scriptures not having the Church's seal of approval can be used by her members. The same exception is taken to the opening lesson of the "High School Reader," viz. "King Solomon's Prayer," which carefully proclaims its anti-catholic origin, being labelled "translated 1611, revised 1885." The former selection differs very materially from the Catholic translation; for instance one of its paragraphs reads, "use not vain repetitions" while the catholic version is "speak not much." The Protestant translation imposed on our children, is evidently made with a hostile intent and is indeed often interpreted as opposing the Catholic practice of saying the Rosary.

Then, the "Lord's Prayer" at the end of said selection is couched in the Protestant form, and surely the zealous Teacher would give this part at least as a memory lesson.

In the "High School Reader" page 208 is found the "Ode to liberty" a strikingly well-written selection just such a one as should be critically explained, examined and memorized.

The last stanza contains a hit at the Catholic Church in the lines, "Alike from priestcraft etc.

Finally, the Ontario Readers are objectionable to us because they are more Protestant than Catholic, or rather, more godless than any thing else.

Such were the principal objections of the Catholic representatives before the School Committee.

Before closing the meeting, some members of the said committee claimed that the difficulties raised against Buckley and Robertson's History could not hold good as the book has been authorized by the Catholic section of the former Board of Education.

Mr Forget and I refuted in a few words, this specious argument. In the first place we called the attention of the Committee to the fact that the Catholic section had never consented that Lingard's History should cease to be the text-book in our schools. The three Catholic members of the Board had unanimously affirmed their determination on this point.

Nevertheless we proposed to consider if there were no means of coming to an understanding so as to choose an author whose history could serve as a common basis for the examinations of candidates as teachers. Each year we received complaints from Catholic and Protestant candidates alike.

Both complained with good reason that the examiners did not prepare a series of questions from Collier for the Protestants and from Lingard for the Catholics.

The latter protested against an examination the questions of which were taken from a Protestant author whose book they had never studied, and the former claimed it an injustice to give them questions taken from a Catholic author, which they had never seen. All desired to have if possible a common text-book.

Both sections of the Board wished to come to an understanding ; but what was to be done ? It was useless to ask the Catholic section to accept Collier, or to the Protestant section to take Lingard. Neither would yield so far.

It was then that Buckley and Robertson was proposed. It satisfied neither section ; it appeared to them either too Protestant or not sufficiently so ; but in the end it was adopted *on trial*, since we could change this decision when we judged useful or necessary. We kept Lingard as our authority in history in our schools ; we tried Buckley and Robertson as a basis for the examinations of teachers who would be perfectly capable of rectifying for themselves any want of precision or truth, which they might find therein.

It is then evidently false to maintain that our objections to the history imposed on all our schools by the Council of Public Instruction are of no weight because of this so-called approbation, which has never existed.

Mr President then declared that the committee thoroughly understood the complaints, grievances and petitions of the Representatives of the Catholic minority.

Accordingly, now was the time for the Legislative Assembly to act.

CHAPTER VIII

DEPLORABLE REPLY OF THE LEGISLATIVE ASSEMBLY TO THE CATHOLICS OF THE TERRITORIES.

In the beginning of September 1894, the Committee before which we had defended our rights and exposed our grievances prepared a report which they recommended to and submitted for the approbation of the House.

This report was accepted and voted by the Legislative Assembly; but, is it such as to give us satisfaction? No, for the authors of this report make light of our grievances and despise our complaints and our too well founded petitions. Thus:—

1. They leave in force all the hostile and malignant regulations of the Council of Public Instruction.

Our Legislators decree, it is true, that in future no general regulations on certain particular points will be passed without our Catholic members being convoked. But at any time the Council of Public Instruction can pass particular regulations, and baffle, when it wills, this futile and puerile amendment.

2. They positively refuse to grant us the right to establish a Separate School District where none exists, until a Protestant Public School District has been erected.

3. Permission to use the French language in order to impart instruction to children of French origin and who do not understand a word of English, is refused to the teachers of our schools. The children may understand or they may not, but they must be taught in English.

4. Our Legislators grant permission to open school with the recital of the Lord's Prayer, that is, if the Trustees consent thereto. But the Hail Mary, the Apostles' Creed, the Ten Commandments remain forbidden.

5. In spite of the numerous and weighty objections made and proved before the committee, with regard to the readers and histories we are to continue to leave them in the hands of our children. As to the passages to which we have too strong an objection, we may pass them over.

6. When practicable, and the Council of Public Instruction thinks fit, a special Normal School session for Sisters and ladies only may be held.

I will relate further on the new difficulties made to the execution of this slender concession.

7. The Council of Public Instruction will change nothing in the system of inspection.

To sum up all, the Legislative Assembly refuses to grant our most legitimate claims, and even where it seems to concede something, in reality it concedes nothing for it merely recommends the matter to the Council of Public Instruction. It is not an order that it gives but simply a bit of advice which the Superintendent, and his colleagues will easily find means to elude.

Before the report of the committee was accepted and voted by the Legislature, Mr A. Prince, member for St-Albert, foreseeing only too well what would take place, stood up and with some indignation handed to the Speakers the following report, asking that it be voted without delay.

REGINA, Sept. 4th 1894.

The standing committee on Education, instructed to enquire into and report upon the petitions, memorials, and other documents relating to the complaints of the Roman Catholics against certain of the provisions of the School Ordinances and Regulations, now in force in the Territories, beg leave to report as follows:

1. That in pursuance of the resolution of this Assembly, relative to these complaints, ample opportunity was given to representatives of the complainant for appearing and fully stating their case before your committee; and a statement is hereto attached, signed by the Rev. Father Leduc, Vicar General of the Diocese of St-Albert, and A.-E. Forget of Regina, Roman Catholic representative on the Council of Public Instruction, containing a summary of the said complaints:

2. The complaints having been duly considered, your committee, from statements made by the above named representatives of the Roman Catholics, takes much pleasure in reporting that the following proposed amendments to the Ordinance of 1892, as well as the resolutions and recommendations hereinafter proposed, while in no wise modifying the present existing school legislation, will, nevertheless, if adopted and carried out in a liberal and generous spirit, remove the most serious of the grievances complained of by the Roman Catholics and be generally accepted by them as a fair settlement of the same.

Proposed amendments :

I. That sub-section (1) of Section 5 of the School Ordinance be amended by adding the following words thereto : " But no regulations respecting :

“ (a) The management and discipline of schools ;
“ (b) The examination, grading and licensing of teachers ;
“ (c) The selection of books ;
“ (d) The inspection of schools ;
“ (e) Normal training,
“ shall be adopted or amended except at general meetings of the
“ Council of Public Instruction duly convened for the purpose :

II. That Section 32 of the School Ordinance be repealed and the following substituted therefor :

“ The minority ratepayers, whether protestant or Roman Catholic, of any district or portion of the Territories,—whether such district or portion has been erected or not, either in whole or in part into a Public School District,—may at any time petition to be erected into a Separate School district ; and the said ratepayers after such erection, shall be liable only to assessment of such rates as they impose upon themselves in respect thereof.”

III That Section 83 be amended by adding before the first word thereof, the following words. “ Except in schools where the Council of Public Instruction shall otherwise order, all schools shall be taught in the English language.

IV That section 85 (which forbids all prayer) be amended by adding thereto the following words :—

“ It shall, however, be permissible for the Trustees of any school to direct that the classes be opened by the recitation of a prayer.”

Proposed Resolutions.

First Resolution.—Whereas strong feelings seem to be entertained by Roman Catholics against the use of Buckley and Robertson's History of England and Canada and the Ontario Readers as text books in their schools ;

Whereas the Council of Public Instruction, in prescribing the said books for use in Roman Catholic schools, disclaims any intention of having prescribed them against the will of the Roman Catholics ; but did so only after consultation with the Rev. Father Caron, representative of the Roman Catholics on the Council of Public Instruction, and fully believing that he had given his consent to the same ;

And whereas it now appears that such consent was never intended to have been given ;

Be it resolved : that any regulation prescribing the said books in Roman Catholic Schools be withdrawn.

Second Resolution.—Whereas it is claimed on behalf of the Rev. Sisters, now engaged or who may hereafter desire to engage in

teaching in the Territories, that, if the regulations requiring Normal training to entitle them to professional certificates be enforced, it will practically disqualify them as teachers; as owing to the rules and constitution of their respective orders they are unable to attend the Normal courses contemplated under the said regulations;

Whereas it has been represented that the said Rev. Sisters will willingly comply with the school regulations in that behalf, if evidence of their long experience in the art of teaching cannot be accepted as equal to the required course of training by the said regulations;

Whereas, with this end in view, the Rev. Sisters have made a request to have a Normal session held in one of their own schools whenever the number of candidates may be considered large enough to justify the expenditure, and expressing at the same time their willingness to have said course attended by any lay female candidates, Protestants as well as Roman Catholics, who might desire attend the same;

And whereas by a recent resolution of this Assembly it has been already directed that a Normal Session be held at certain points in the Territories whenever six candidates may be found to attend the same.

Be it resolved that the same privilege be extended to the Rev. Sisters, but that in view of their peculiar circumstances, pending their having the requisite number of six, they be allowed to teach under their non-professional certificates.

Third Resolution.— Whereas a petition, based on strong reasons, has been presented, praying that every Roman Catholic School be inspected alternately by a Protestant and a Roman Catholic Inspector;

And whereas the allowing of the said request would greatly tend to allay the feeling of repugnance among Roman Catholics against the present system of Inspection;

Resolved: that all necessary steps be taken by the Council of Public Instruction for the proper granting out of the said petition.

This report had been before presented to the Committee of Education, by the Catholic Representatives as a compromise, if not quite satisfactory, offering, at least a *modus vivendi*. For the same object and with the same intention, it was then proposed to the Legislature itself, by the Honorable Member for St-Albert.

Ah! if it had been voted by the Legislative Assembly, we might have been led to believe in the good will of our Legislators; we might have hoped for some liberty in favour of our Educational

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Institutions. We should have had a *modus vivendi*, which, though not amounting to wealth, not even to comfort, would have been a sort of *bearable poverty*. This is all we asked for, not being allowed to hope for more, for the present. And the entire Legislature, with the exception of our two Catholic members, and one solitary Protestant member, the honorable member for Battleford, voted against this report, notwithstanding its extreme moderation, and adopted the report of the Committee, the false generosity, not to say the perfidious and underhand hostility of which was exposed in the preceding pages.

Doctor Brett, member for the Electoral Division of Red Deer, whilst voting against us, could not refrain from making certain observations, which merit attention: "If I had absolute liberty," said he to the House; "if I had it in my power to settle this school question, in less than a quarter of an hour, it would be done. But neither you nor I have the necessary authority, and since we are compelled to uphold "Separate Schools, it seems to me really that we are going too far. We are robbing those schools of Rights that we should respect."

§ 2. DEPLORABLE ANSWER FROM THE COUNCIL OF PUBLIC INSTRUCTION.

In the preceding paragraph, we have been able to examine and judge of the action of the Legislature, and the skill with which the members elude the amendments proposed by us; assemblage of good will is occasionally evinced by them, when they advise the Council of Public Instruction to allow our teaching staff of Sisters to be called to a session of the Normal School exclusively for ladies. I interviewed the Superintendent of Public Instruction, with regard to this point. I asked him, if the Sisters, who had not yet their certificates from Regina, might take part in the said session of the Normal School, join in the studies, and be examined there, before having passed an examination of the Candidate-Teachers. Thus, said I to Mr Goggin, time will be saved, and the conditions exacted by the Council of Public Instruction shall be accomplished, one after the other." "By all means," answered the Superintendent, "see, as soon as possible, how many of the Sisters, are prepared to follow a special course, and inform us at your earliest convenience."

This conversation between Mr Goggin and myself, took place in September 1894, in his own office, in the Department of Education. Alas! in December of the same year, our Superintendent withdrew what he undoubtedly considered 'a too radical concession. Admitting sisters to the Normal School before they had received

their non-professional certificates from Regina, would indeed be showing them rather too much favour ; it would be compromising the end in view ; viz., ' the ridding the Territories of these *Teaching nuns*.'

Instead of flatly refusing, as they might have done, the Sisters consented, if not to accept, at least to tolerate, this combination, thus preparing for themselves, an opening, which, alas, is immediately closed on them by new regulations. A few months later Mr. Goggin said to me, " I deny having ever permitted that the Sisters might fulfil the conditions of the normal course, before having obtained a certificate from Regina : we cannot possibly grant such a permission, and we have never done so."

The Superintendent may deny the fact as much as he pleases, I affirm solemnly that he did grant this permission. But this is only another obstacle thrown in the Sisters' way.

Mr Goggin might as a last resource, grant a certificate " *pro tem.*," in order to fulfil the tyrannical conditions imposed by these cast-iron rules on the Teaching Staff. But no ; he will not, he cannot do it ! The antipathy, the aversion, the hatred borne by Freemasonry to these religious institutions, prohibit the slightest act of justice in their favour.

Last year, in a Calgary news-paper, the Superintendent of Public Instruction, accused me of having altered facts, exaggerated them enormously and of having misled public opinion in the two documents which I had addressed to Mgr Taché, Archbishop of St. Boniface, and which His Grace published in his celebrated " memoir," in reply to the Report of the Committee of the Honorable Privy Council of Canada, on the " Manitoba School Question." Strange to say, Mr Goggin, never refuted these assertions ; he merely denied them. Let him go on, deny them for ever ; the facts remain ; he can no more disprove them by a simple negative, than a man born blind, or who wilfully shuts his eyes, can disprove the existence of light and color.

Let us now examine the curriculum ; we shall find therein ample matter for serious consideration.

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CHAPTER IX.

PROGRAMME OF THE COUNCIL OF PUBLIC INSTRUCTION.

Let us study attentively the religious and moral programme of our schools, and we shall be greatly *edified*.

§ 1. RELIGIOUS PROGRAMME.

The Trustees are allowed to have the schools opened with the recitation of the "Lord's prayer." This permission, we presume, has been given in favour of the "prejudice," and "religious bigotry," of the Catholics.

The Legislature goes so far, in order to satisfy the repeated demands of the Catholics. Is that not a proof of their admirab'e liberality and of their profound respect for: "liberty of conscience?" ...

Whilst penning these lines, I have before me the Programme of studies, the latest published, by order of the council of Education, and imposed by the same on all the schools in the Territories. This programme forms a pamphlet of 16 pages; I have read them over attentively, from beginning to end, and I have not once met with the adorable name of God; not once have I met with the blessed name of the Redeemer; not a word for the soul and for the heart!

With regard to history, the pupils are obliged to know the biography of persons considered, (whether rightly or wrongly as typical statesmen or virtuous citizens; for instance: the life and character of Caractacus, Julius Cesar, Wolsey, Elizabeth, Cromwell, Marlborough, Pitt, Nelson, Wellington, Lord John Russell &c., &c,

The pupils must also have a knowledge of the lives of Cabot, Champlain, Wolfe, Carleton, McKenzie, Howe, Papineau, Mac-Donald, &c. But the life of a God-man, his divine generation, his Incarnation, prompted by his infinite love for Mankind, his life of prayer and humility, his public life, his miracles; the founding of his Church; his Crucifixion; his resurrection and glorious Ascension; of all that, not a word! This is a burning shame, an insult flung by this ignoble programme, in the face of every man that glories in being a Christian, that is to say, a follower of Christ.

Here we are in Canada, in a country that makes proud profession of its Christianity, and godless schools are imposed upon us! The teachers and pupils, have to follow materialistic programme, in which they never meet the Holy Name of their Lord, and Creator. This programme of studies is a crime that cries to Heaven for vengeance, and which must necessarily draw down the wrath and the chastisements of God on this country, which we would fain see great, prosperous, loved, and honored by the other nations. It would seem forsooth, as if these framers of materialistic and godless laws could see nothing in man, but a perfected animal, the most intelligent, the noblest of all, unless, indeed, the education he is condemned to receive should make him the most cruel and the most formidable of all animals; Godless education will eventually bring man back to the savage state, or to say the least, to that pagan and dissolute civilisation, which sullied the earth before the coming of the Messiah.

If the programme utterly neglects to impart the knowledge and love of God to the pupils, we cannot charge it with neglecting their material welfare. Cleanliness, clothing, pure air, good water, bodily exercise, rest, wholesome food praiseworthy and moderate habits, baths, accidents, poisons, disinfectants, circulation of the blood, care of the eyes, ears &c, all these are the subject-matter of so many lessons, which the teacher are supposed to inculcate on the minds of children. All well and good; but why complain if Catholics, while carefully expounding these sanitary principles, take some care of the health, the strength, the parity of heart and soul? We, Catholics, disavow and reject, with all our might, schools in which the teaching is purely natural... Are we in the wrong?

§ 2. MORAL PROGRAMME.

Are we also in the wrong when we cordially despise the miserable programme of morals and of civic virtue, which our Council of Public Instruction certainly did not invent? This programme was received by them ready made, if come from the Masonic Lodges, and our superintendent, without doubt, gave it the finishing touch. It is really believed, by those who impose this programme on our schools, that it will amply replace, and with great advantage, the religious instruction which they have set aside.

Where Jesus Christ and his Church are banished from the schools, what need is there of teaching a divine and supernatural morality? The Theological virtues, Faith, Hope, and Charity, are out of place there; a child does not need them to become an honest man, an honest pagan. All that is required of him is to consider what society expects from him, what will bring him honor and enjoyments in the present life. Supernatural and divine faith

is nonsense; it is, in the eyes of reason and science, a slavery; he must put it aside and substitute therefor the liberty of thinking, believing whatever you like, except the Revelation vouchsafed by God to fallen and redeemed man. Hope will be no longer anything else than confidence in the success due to his own strength and his own efforts to arrive at the possession and fruition of material goods. Charity, or the love of God, and of our neighbour; charity, the queen of virtues, the mother of all devotedness, of all self-denial, of the purest and most perfect abnegation, will be replaced by a philanthropy of the most platonic stamp.

Teachers should take great care, says the programme, to inculcate on the minds of the scholars the necessity of practising all the civic and natural virtues; they must teach them to be polite, obliging, affable towards their equals, and kind to animals. They must impress on their young minds that they ought to be loving, sincere and faithful, obedient, respectful and grateful, forgiving others; and owning their own faults... They should also say to their pupils: "Be honest and honorable; brave on all occasions; never be puffed up with self-esteem; have a great self-respect; guard your reputation, your health, as well as your conversation" in fine, "Be ever industrious, economical and prudent."

Such is the decalogue of our Schools of the North-West, a godless decalogue, without punishment or reward other than those of human justice and the illusive satisfaction that follows upon the fulfilment of a duty.

This moral education, from which the knowledge of God is excluded is too fruitful in disastrous results not to be branded as it deserves. It paves the way to all kinds of errors; it allows one to be an atheist, a materialist, an infidele, a rationalist, and even a pagan, so long as he assumes the cloak of honesty according to the world. Only let the Sepulchre be whitewashed, clean and bright outwards; it matters little if within it be full of worms and all filthiness. To escape human justice and criticism, thanks to the practice of certain natural virtues, to make oneself agreeable, to get on in the world by industry, economy and prudence, this is the ideal, of a perfect man according to our programme of moral education. Is it not humiliating? Is it not Contemptible?

CHAPTER X

THE CATHOLICS OF MANITOBA, AND THE SCHOOL SYSTEM OF THE NORTH-WEST.

The Catholics of the North-West, repudiate, with all their might, the school system imposed on them by the Ordinance of 1892 and by the subsequent Rules and Regulations of the Council of Public Instruction.

Far from being satisfied as our adversaries are trying hard to insinuate all through Canada, the Catholics of the North-West resent, more and more keenly every day, the underhand persecution to which they are subjected. Experience shows us clearly the perfidy of the School Ordinance and of the shameful enforcement thereof by the members of the Council of Education. Their manifest purpose is, in concert with Mr Goggin, the Superintendent, to heap obstacle upon obstacle, in order to impede the progress, the multiplication, the liberty and the autonomy of the Catholic schools.

No ! we could never sanction a like injustice, we will not cease to denounce it to the whole Dominion. Supported by facts and undeniable proofs, as I think I have shown in this humble work, we shall continue to give a flat and public contradiction to the shameless and lying assertion of those who dare affirm that the Catholic minority of the Territories is satisfied with the school system, which they have been groaning under for the last three years. And now turning to our co-religionists in Manitoba, still more brutally persecuted than we are, we sincerely congratulate them on their laudable and continuous struggle for their rights. Yes ! We are proud of their persevering energy and courage in maintaining their Catholic unity.

Full and entire justice shall be soon restored to them, we firmly trust. Our hopes are founded on the declarations, so noble, so clear, and so expressive, of the Honorable Premier, Sir McKenzie Bowell, and of his distinguished colleagues at the last session of Parliament, and renewed since that time, on several occasions, and in different localities, during the course of the Hon. Premiers' visit, and that of the Hon Minister of the Interior, through Manitoba and the North-West Territories.

Unfortunately other Hon. members of the Federal Parliament have tried if not quite to oppose remedial laws in favour of the Catholics in Manitoba, at least to suggest the adoption of what could hardly be called even a half measure, but rather a measure, and a remedy entirely inadmissible. Mr Nicolas Flood Davin, whom I had occasion to mention in the course of this work, expressed himself as follows on the school question in Manitoba, in the House of Commons, 19th July 1895:—

“ SIR, I have pretty high authority for stating that if the system that obtains at the present time in the North-West Territories were given to Manitoba, the minority in Manitoba would be content. I have it on authority that I may describe as almost the very highest that can be had that they would be content with that. Now, what is that system? It is a very moderate system, wholly different from what is called for by the remedial order. In the North-West Territories we have public schools and we have separate schools. We have the same system of inspection for both, the same curriculum, the same books, the same teachings on the same schedule from 9 to 3. But from 3 to 3.30 the religion that is directed by the trustees to be taught in that school is taught. Now, I must say, that when I was told by a Roman Catholic gentleman who could speak with direct authority from the late Archbishop Taché whose entire confidence he had—this was before I came down here—that Manitoba would be satisfied with the system that obtains at present in the North-West Territories, I felt that was an exceedingly moderate demand and that if anything at all was to be done, less certainly could not be done.”

I am very sorry to be obliged to say that M. Davin, must not have caught the whole import nor the bearing of the words of the “Catholic gentleman” in question. The Hon. member for West Assiniboia had certainly not the idea, much less the will, to affirm, or advance a falsehood. His character and his honour preclude such a supposition. Not very long ago, this gentleman on whose testimony he relies spontaneously gave me a very satisfactory explanation on the subject. In the conversation alluded to by Mr Davin, he simply manifested his astonishment that the Government of Manitoba had not left to the Catholics of that Province, even the *minimum* which is still left to us in the Territories.

Evidently there is a great gulf between this explanation of the “Catholic gentleman,” and the statement made by Mr. Davin to the House; he then acted in good faith, no doubt, and will, I trust, nobly and candidly correct his involuntary error at the coming session, and with us he will affirm, in presence of the representatives of Canada, the truth of the following conclusion:—

THE SCHOOL SYSTEM OF THE NORTH-WEST TERRITORIES, IS INADMISSIBLE IN MANITOBA.

If, which is not probable, the Catholics of Manitoba should accept a like system, what would be their share in school Government? What would be their rights, their liberties, their privileges, with regard to education?

This is the answer:

1st A council of Public Instruction, in which no Catholic will have a right to vote.

2nd A Superintendent chosen amongst the dignitaries of a society conceived and brought into being in order to destroy Christianity, and, if possible, God himself; a Superintendent therefore, hostile to our schools, and especially to religious communities of Teaching-Sisters.

3rd They will be forbidden to form a separate Catholic school district before the majority has organized its Protestant Public district.

4th They will be ordered to give up the choice of their school-books, and not to keep a single Catholic book in the schools, not even for reading and History.

5th Catholics will not be allowed to name their inspectors, of whom, not one will be a Catholic.

6th They will have to relinquish all right to judge any appeal from the decisions of said Inspectors.

7th They will have no authority in what concerns the discipline and inspections of their own schools, and will be refused, even the privilege of an inspection made alternatively by a Catholic and a Protestant.

8th They will have no right to examine the candidates.

9th No right to take part in the grading, licences and certificates of the Teachers.

10th They will be strictly forbidden to draw up any rules, but will be obliged to accept all those imposed on them.

Finally they will be banished from the Council of Public Instruction, from the Board of Inspectors, from the Board of Examiners and from the administration of their own Schools.

In return, they will receive the following lay, obligatory, tyrannical and impossible privileges: The members of religious teaching communities, male as well as female, will kindly submit to be examined by the representatives of the State and, if judged capable, these members must then condescend to follow the Normal School course, and finally to pass an examination on pedagogy.

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In vain will the Catholics of Manitoba maintain and prove that the Teaching Staff of Brothers in Winnipeg, that the Sisters of the Holy names of Jesus and Mary, as well as the Sisters of Charity, chosen especially for teaching, give more satisfaction, and much surer guarantees of success in the teaching line owing to their serious preparatory studies before embracing their state of life, the many examinations undergone in their respective orders, and the lifelong normal exercises they go through, than lay teachers provided with a certificate obtained after a short examination and only a few months spent in a Normal School. The Catholics will gain nothing, absolutely nothing ! Teaching Brothers, Teaching Sisters, with ten, twenty, and thirty years' experience and success in the art of teaching, all will have either to submit or to quit. The Examiners will be more or less conscientious in correcting the compositions of the candidates. When it suits their purpose, they can easily, on one subject or another bring about the failure of even the best Candidate, who has incurred their displeasure or who may have been pointed out to them. And this will likely be, unfortunately too often, the lot of catholic candidates, of the Sisters in particular, so long as secret societies will direct the Council of Public Instruction or its Superintendent. For the same reasons, the school inspectors will report as they please, favorably or unfavorably according to the instructions they receive from headquarters. We have reasons to know that, generally speaking, favorable reports will not be given of Catholic Schools. In fact all possible means will be taken in order that the schools designated as separate may decrease in number.

With the school system of the North-West Territories applied to Manitoba, the Catholic Schools would no doubt revive nominally, but not in reality ; for the day that would give them light, would also sign their death-warrant at short notice.

To maintain that the system of the North-West is *admissible* in Manitoba, means purely, and simply, that the Catholic minority of that Province might go to Messrs Greenway and Company and make to them the following declarations :

" Gentlemen, we have the honour of submitting, in every point to your School Law of 1891. We willingly accept all you have done ; all you have decreed against us. We renounce all our rights and privileges, even those manifestly recognized by the Privy Council of Her Majesty, our Gracious Queen. We therefore submit entirely, without reserve, to your School Laws, past present and to come. In return, have the kindness to give us a morsel of bread, that we may not die of starvation ; give us our small share in the assistance generously granted by your Government to Protestant Schools ; allow us to keep our own assessments, and we shall be

satisfied, happy, penetrated with the liveliest gratitude."

Such is, in truth, the frightful School System of the North-West Territories, adorned with the sweet title of "moderate," by a distinguished member of the Federal Parliament, an unjust and persecuting system, imposed by force on the Catholic Minority of the Territories; an ill-omened system, which the Catholic Minority cannot, nor will not ever accept.

Now-a-days might beats right. This school persecution, let loose against the Catholic Church by the hatred of those secret societies which she condemns, would fain overrun the world. But Almighty God will not permit this: Our Cause is that of Right and Justice; it must necessarily triumph, for iniquity has but a limited time, whilst justice is eternal. Justice may, at a given moment, be ignored and trodden under foot, but annihilated, never!

CHAPTER XI.

NO PRIVILEGES. UNFORTUNATE CHOICE.

This work was finished, when I found myself, suddenly face to face with quite recent declarations, which bear a more despotic aspect than ever. I regret this very much, and the more so that I should have been better pleased to record in this last chapter the slightest indication of good will.

As this satisfaction is refused me, I shall continue to publish the truth, how painful soever it be.

21st September 1895.

The Legislative Assembly of the North-West Territories is in full session, and is actively pursuing the labors begun at the end of last month. My recent arrival at Regina would seem to afford a most favorable opportunity for once more begging our Legislators to see that justice be granted us.

Mr F. Oliver, President of the School Committee, courteously granted me, as well as to Mr A. E. Forget, the permission to state once more, before the Committee our views, desires, and grievances. We had no intention this time of entering upon a long and detailed discussion. We were well aware that we should not be more successful than we were last year. But we wanted to declare

publicly that the ordinances and regulations of the Council of Public Instruction, to which we are subject have never had, and shall never have the assent of the Catholic minority, so long as said ordinances and regulations are not substantially amended.

Our first step with the Committee is, therefore, a very decided protest, in the name of the Catholics of the North-West, against the regrettable answer made to our petitions, last year, by the Legislature and the Council of Instruction. We declare that we shall not cease to come every year, to object and protest against the injustice done us, until we have obtained that lawful satisfaction, to which we have a right. Several points were then treated at greater length, I shall here mention but three, which deserve special attention, and on which Mr Haultain, Chief of the Executive, and President of the Council of Public Instruction, gave the most categorical and absolute answers. How is it that Mr Goggin, who says he is acting in the name of the Council of Public Instruction, has refused to some of the Sisters of the Teaching-Staff, the authorization to take part in the Normal school session, given specially, and solely, for ladies in Calgary? He did all in his power to prevent the Sisters from being exempted under any pretext. On their final and absolute refusal to leave their convent, a special session was to be held in their own house. But at the last moment, the Superintendent refuses admission to any of the Sisters who have not a non-professional certificate from Regina.

"This is," said I, "a new proof of the underhand war waged against our convents."

"Not at all," replies Mr Haultain, who strongly defends this unexpected prohibition; "You put the *cart* before the *horse*. It is of the strictest necessity that, before taking a normal course, the candidates prove that they have the knowledge requisite to follow this course with chance of success. Now a non-professional certificate given by our council of Instruction after success in the prescribed examination, or given, by the same council in exchange for a certificate coming from another province, is, for us, the only authentic proof that the Candidates of the Normal School have the previous knowledge absolutely required. When these conditions are not fulfilled by the sisters, we cannot for them, any more than for others, admit the least exception. We recognize no privileges for any class of individuals, not more for religious than for persons in the world."

"That is all very well, Mr Haultain, but after all, there is question here, not of the Sisters considered as members of a religious body, but bear it well in mind, of a teaching body. Now, do not all the members, of these communities, who have been exclusively and constantly occupied during their whole life, in the im-

portant work of teaching, deserve some consideration? Subject as they are in their communities, to numerous and serious examinations, do they not thereby give special guarantees of their capacity? Are they not acquiring a more and more perfect knowledge of the pedagogic art through the study, practice and experience of their whole lives? Does not their vocation, their every day life of devotedness, make them veritable specialists on the subject of Education? Where sisters are concerned, kindly put out of your mind their religious character, consider them as lay teachers, and then say if, with all the special guarantees they offer, they have not, strictly speaking, a far better right to professional certificates than those who obtain them after the bare examination required by the Council of Education? And yet Mr Goggin will not give the sisters a miserable provisional certificate that would introduce them to the normal session."

"No privileges," answers Mr Haultain.

"Pray, do you call this a privilege? surely not; it is rather an equivalence and we are justified in claiming it. If there are any privileges, they are granted to lay teachers, for in their case at least, the examinations and normal training imposed on them do not last all their lives."

2. I then drew the attention of the committee to the question of the exchanging of certificates, in favour of layteachers. I affirmed that provisional licences only have been granted by the Superintendent in cases where permanent certificates, of the same degree and value, should have been given, according to the rules then in force. I cited as examples the diplomas of two ladies, Miss Zenaïde Marcoux and Miss Camilla Cusson, already mentioned at length in chapter III.

Mr Haultain once more defended his school administration. With the Rules of the Council of Public Instruction in his hand, he proved clearly that Miss Marcoux and her companion have no right to the professional, permanent, and 1st class certificates which they claim. His arguments would be unanswerable, if the rules on which he founds his refusal, were those in force at the time the young ladies asked for certificates. But the rules are not the same. Mr Haultain reasons from the rules and regulations from July 1894 to July 1895, whilst I argue from those of 1893, the tenor of which was as follows: "Any person, who possesses a certificate, issued since the 1st of January 1896, in Ontario, or Manitoba, may receive in exchange, a certificate of the same degree, and the same value, at Regina."

Vain are my efforts to set forth this decisive circumstance of time and date; the President of the Council is inexorable! On witnessing this refusal of justice, our devoted friend, Mr Forget, could

not help showing his indignation. "Truly," said he, "You have two sets of weights and measures; you do not treat our Catholic teachers as liberally as you do your own. Hundreds of certificates exactly like those of which we are now speaking, issued at the same time in Manitoba by the Protestant section have been exchanged here for certificates of the same degree, and the same value. I know it for a fact."

You deny that there are hundreds of cases of this kind?

Well, were there only one, that would still be sufficient to prove what I here advance.

Since you reject my figure, I will no longer speak of a hundred or a thousand, but I affirm that *all*, yes, *all* the certificates of that kind, issued at that time by the Protestant section of Manitoba, and presented here to the Council of Instruction at Regina, up to July 1894, have been exchanged by said council for permanent diplomas of the same degree and the same value. If you will not give me credit for what I affirm, send for, and consult the Registers in the department of Education."

"I stand by the explanations I have just given," said Mr Haultain: "We shall continue the temporary licences, and we shall not grant permanent certificates, except on the recommendation of our Inspectors. It is therefore useless to insist further, or to discuss the matter any longer."

3. One word more, and we shall have done with this painful interview. The Council of Public Instruction has quite recently passed a resolution, that dealt us a very cruel blow.

A new series of supplementary Readers was authorized, with full liberty left to the schools to use these books or to refuse them altogether. Here was a case in which full latitude seemed to be given. I asked if we Catholics might not be permitted to make use of, as Supplementary Readers, the Catholic books in use in our schools before 1892. A flat refusal was the answer. We felt this, very keenly, and we shall never forget it. It proves only too evidently that we are under the iron heel of persecution.

Mr. Haultain—"The authorization was not granted because the series of books asked for by the Catholics do not correspond with the subjects we have in view, and which are being taught now in our schools. Those books are destined rather for religious instruction than for anything else; that is why we did not think proper to authorize them."

A Catholic :—Is that what you understand by liberty of conscience?

Mr Oliver, (President of the Committee)—"Do you mean to say, Mr Haultain, that you are opposed to the use of said books simply because they treat of religion?"

Mr Haultain--No! not precisely. I merely say that they do not impart the knowledge, which we wish our children to possess.

Mr Oliver—Do you absolutely insist on this supplementary series being uniform in all the schools?

Mr Haultain—I do not go that far; I would not be opposed to a different series, that would contain pretty much the same subjects; but the choice made by the Catholics is an *unfortunate choice*.

CONCLUSION.

The North-West schools may be materialistic, infidel, or atheist. The most that can be allowed them is to be Protestant.

The Catholic schools must disappear: such is the decree of the *Lodges* and the *Triangles*.

APPENDIX

SCHOOL INVESTIGATION.

ST-ALBERT, ALBERTA, N. W. T., 13 DECEMBER 1895.

Inspector Calder accompanied by Mr Müller entered the St-Albert School at 11.30 A. M. on Thursday, November 12th, for the purpose of making an investigation of the written examination held there in the month of June last. The inspector on entering told the Principal that he desired to give some work to the children and immediately set a problem in arithmetic on the black board.

I arrived a few minutes later accompanied by the President of the Board of Trustees and Rev. M. Merer, trustee ; we took seats on the platform. The Inspector presented us official letters specifying the object of the investigation. According to one of these letters he was instructed to assemble the trustees and principal of the school and make known the object of his visit as soon as they were assembled. The other letter reads as follows :

REGINA, July 27th 1895.

TO THE DEPARTMENT OF EDUCATION,

North-West Territories.

GENTLEMEN,

We, your committee on suspects, beg to report as follows :

(*re St-Albert.*)

We have examined three sets of papers from this School--viz :- Literature, Geography and Arithmetic. The papers have been set aside as ~~suspicious~~ by three different groups of examiners, each unaware of the others' action.

We found a marked similarity in all answers to certain questions, and in many cases, groups of identical answers.

In Arithmetic, the position of the work of certain questions was very similar in all papers. In some cases, we observed that candidates, by the use of wrong figures, obtained a correct answer, while this work was identical on two or three papers.

In the Geography papers, the order of the lists given of products of different countries is sufficient to arouse suspicion, the nature of the language and the character of the wording used were not those of the ordinary candidates of the Standard. It is our opinion that the pupils have received assistance during the time of examinations either from among themselves or from an outside source.

We have the honor to be, Gentlemen,

Your obedient servants,

THE COMMITTEE OF EXAMINERS ON SUSPECTS.

The Inspector then passed sheets of paper to each pupil telling all to work the problem on the black board.

After this he called a list of pupils he desired to examine. As each responded to her name, the inspector seemed to doubt if it was really the child he called.

The principal was then questioned as to how the seats were placed on the day of the examination. She informed the inspector that on the day of the examination each desk was more distant from the other than they were at present.

He asked each pupil which seat she occupied during the examination ; being informed, he drew a plan of the position of the seats and numbered each child's seat. He then collected the children's arithmetic papers, their problem was pronounced correct by those present. It being now 12 o'clock, the investigation was postponed until 1.30 P. M.

At 1.30 P M. the inspector and Mr. Müller re-entered the school room ; the pupils were ready for work and began immediately to solve another problem which had been set for them by the inspector. In the meantime Miss Monti was called and asked by the inspector if she wrote for the Entrance Examination of last June. Having answered in the affirmative, he enquired if she understood what solemn declaration meant ; and told her that it meant that we conscientiously told the truth, then the following dialogue took place between them :

Inspector. " You will now make a solemn declaration and tell me exactly what you said and did during the examination held last June."

The principal on hearing this, opposed it, saying that she considered it unjust to oblige the child to make a solemn declaration. There is no mention in the Ordinance of such a thing for candidates of Entrance Examinations. The inspector answered that there was provision made to hold an investigation when the Department considered it necessary. The principal said she would not tolerate hav-

ing one of her pupils treated in such a manner; but, if he wished he was perfectly free to examine her on the same subjects as given in the June examination and take the result as the test of her capacity. The inspector replied, "if you protest I will not proceed but these are the orders I have received, it is not my fault."

I entered at this very moment, the principal asked me if I tolerated such conduct on the part of the Inspector? "What conduct?" said I. Being informed that the inspector required Miss Monti to make a solemn declaration relative to her examination, I advised that the inspector be allowed to proceed, after having been previously informed by the inspector that the same manner of investigation had been made in two Protestant Schools, one at Maple-Creek and the other at Prince-Albert, with the result in one case that the teachers certificate was cancelled and in the other reduced to one year's duration. Being told to continue, the Inspector proceeded as follows:

Insp.—What teacher was in the room during the examination?

M.M.—Sister Dillon.

Insp.—Was there any other teacher?

M.M.—No, Sir.

Insp.—Did you see Sister Dillon with the examination papers in her hand?

M.M.—Yes.

Insp.—Did you see the inside envelopes?

M.M.—Yes.

Insp.—Were they like this envelope on the table?

M.M.—Yes.

Insp.—Did you notice if these envelopes were sealed?

M.M.—Yes, they were all sealed.

Insp.—Did you see Sister Dillon open the large envelope?

M.M.—Yes, she opened it at the hour of examination.

Insp.—Where were you seated during the examination?

M.M.—On the platform.

Insp.—Was there anything written on the black board that could assist you during the examination?

M.M.—No, Sir. (The principal added that there was no black board in the room on that day.)

Insp.—Were any other candidates near you?

M.M.—Yes: Leo Brown.

Insp.—How far was Leo Brown from you?

M.M.—About four feet.

Insp.—Did you see his paper or did he see yours?

M.M.—No.

Insp.—Did You ever transpose "The Prairies"?

M.M.—Yes.

Insp.—How long before the examination ?

M.M.—About a week. (The Principal explained that the said poem was one which was prescribed by the Department for the said examination, and the pupils were recommended to study it.)

Insp.—You are not sure of the time ; suppose you say some time before. (To this, Rev. Father Leduc objected, saying : "if it is a week, let it be a week ; if less, let it be less ; if more, let it be more.") Miss Monti after a little reflection said : "to the best of my knowledge, it is about two weeks."

Insp.—Where were the scribblers you used before the examination ?

M.M.—I had none.

Insp.—On what did you write ?

M.M.—On my slate.

Insp.—Did you consult any books during the examination ?

M.M.—No.

Insp.—Did Sister Dillon speak privately to any of the candidates during the examination ?

M.M.—No.

After this, Miss Monti signed the paper on which all her answers were written.

Miss Gairdner was next called and after the usual form of a solemn declaration being made she was asked :

Insp.—Would you know your writing if I showed it to you ?

M.G.—Yes.

Insp.—Go to your place now.

The Inspector took two pages, one written by Miss Gairdner, the other by Miss Lake, he hid the form of the paper and the signatures of both young ladies, he called Miss Gairdner again and showing her some writing on both papers asked her which writing was hers. Miss Gairdner pointed to the one she thought hers. The papers were then opened and the signature sought ; Miss Gairdner was correct. The inspector then told Miss Gairdner to resume her seat : in the meantime he put aside the paper she had declared to be in her own handwriting and kept only Miss Lake's paper ; then covering with a blank sheet of paper the signature and upper part he called Miss Gairdner again and said to her : " Now you said that this is your paper and handwriting, look at it attentively and tell if you still believe it to be yours." Miss Gairdner examined the writing and then said : " this is not mine." This time again she was perfectly right.

Insp.—Write your name by the side of your signature of the month of June.

Miss Gairdner wrote, the writing was exactly the same.

The inspector then took the examination papers she had written

in June, and dictated from them while Miss Gairdner wrote. Writing and wording again the same.

At the June examination, Miss Gairdner had drawn an outline map of N. America; the inspector took it, with one drawn by Miss Lake, folded them in such a manner that it was impossible to make out what maps they were; the words and names written on the maps were hidden except *one word* one each. Showing these two words he asked Miss Gairdner again, to tell him which was hers, she pointed out the word she thought was written by herself.

Insp.—Are you sure it is your writing ?

M. G.—Yes, I am sure.

(The signatures were again examined; Miss Gairdner was correct).

Insp.—Was there any body else in the room on examination day besides Sister Dillon and the candidates?

M. G.—No.

Insp.—Did any body come in during the examination ?

M. G.—No.

Insp.—Did you see any candidate turn in their seat to look at another paper?

M. G.—No.

Insp.—Do you know what copying means ?

M. G.—Yes.

Insp.—Did you copy ?

M. G.—No.

Insp.—Did you ask any explanations from Sister Dillon ?

M. G.—No.

Insp.—Did she give you any ?

M. G.—No.

Insp.—Where was Sister Dillon seated ?

M. G.—At her desk on the platform.

Insp.—Did she leave the platform ?

M. G.—No.

Insp.—Sign your declaration now. That is enough.

The principal notified the inspector that the children were tired and needed a rest.

“Recess” was granted. Some of the children were sick and unable to resist any longer. I must state I was indignant beyond measure at the manner in which the investigation was made. Turning to Mr Calder and his accompanying secretary I said “your manner of investigation is shameful; nothing of the kind has ever been heard of in any country, not even China; for my part, I would sooner starve than do such low work.” I left the room for a few minutes and on my return found the inspector asking Rev. Sister Dillon to make a solemn declaration with regard to the said examination.

Now, indeed the investigation was reaching an intolerable climax of boldness and impudence.

Then I said indignantly that the Rev. Sister Dillon, in the month of June, had made, as required by the Educational Department, a solemn declaration stating that she had conducted the examination according to the rules and regulations laid down by the Council of Public Instruction. This is all that the law requires. I strongly advised her not to answer one word more, and not to submit to such a humiliation. Having said this, I left the room.

After my departure, the Inspector insisted and the following has been written for me by the Rev. Sister Dillon.

Principal.—I refer you to the declaration I have already made.

Insp.—You must make a similar statement (the inspector told his secretary to write the following form).

CANADA } I Sister Dillon of the town of St. Albert in the N. W. T.
N. W. T. } principal of St. Albert School, C. P. S. do solemnly
To wit. } declare that I conducted the examinations of Standards III and IV last June in accordance with printed regulations of the Educational department.

Insp.—I wish you to answer questions outside of the examination.

Insp.—Did you personally receive the examination papers?

Princ.—Yes.

Insp.—Who gave them to you?

Princ.—They were placed in my charge by our mail-carrier on his return from the Post Office.

Insp.—What did you do with the papers?

Princ.—I locked them in my cupboard in the school-room, until the hour of the examination.

Insp.—Did any one open the papers?

Princ.—I am sure no one opened the papers but myself.

Insp.—Was the large envelope opened before that time?

Princ.—No.

Insp.—Who broke the seal?

Princ.—I broke it on the morning of the examination in the presence of the pupils.

Insp.—Where were the examination answer papers of the candidates put at noon and at four o'clock?

Princ.—They were all collected by me and kept under lock and key.

Insp.—In whose care were the examination papers from the commencement of the examination until they were mailed?

Princ.—They were in my charge.

Insp.—Did any one touch them during that time?

Princ.—No one but myself.

Insp.—Who mailed them ?

Princ.—I mailed them.

Insp.—Did you charge anybody to conduct the examination ?

Princ.—No one but myself.

Insp.—Did any person relieve you during the time of the examination ?

Princ.—No person relieved me.

Insp.—Did you notice any copying among the pupils ?

Princ.—No.

Insp.—How can you account for the similarity of many of Pupils' Answers ?

Princ.—The majority of the candidates being French Canadians or Half-Breeds, their knowledge of the English language is rather limited ; therefore, they could not be expected to vary their expressions with the same facility as English speaking children and being obliged to use correct language, they most likely used the shortest and easiest expressions.

After this Mr McKenny asked the inspector what was his opinion. " My opinion is, said the Inspector, that the candidates have copied." Well, said Mr McKenny if your opinion remains the same, what was the use of making the investigation ? I will answer the question myself. It is evident that the object of the investigation was much more to humiliate Rev. Sister Dillon, than to find fault with the children. More than this, the Council of Public Instruction in the persons of Messrs Haultain, Goggin and others would have been only too happy to find the Sisters in fault, and thereby deprive them of their professional certificates.

Our enemies are evidently jealous of the good name and incontestable success of this school, which is directed by the Sisters, and frequented by 150 children—children who speak several languages and belong to four or five nationalities.

This school, visited by the most distinguished and influential personages of both the North-West and of the entire Dominion, has been highly praised by His Excellency the Governor General and Her Excellency Lady Aberdeen ; by Sir McKenzie Bowell, Premier of Canada ; the Honorable T. M. Daly, Minister of the Interior and his predecessor, the Honorable Edgar Dewdney ; by the Lieutenant Governors who have succeeded each other at Regina, including the present Lieutenant Governor, the Honorable C. Mackintosh.

To these illustrious visitors may be added the names of the Honorable J. Chapleau, Vankoughnet, H. Reed, A. Forget, Wadsworth, Dr Barrett, Sir John and Lady Schultz, etc, etc, without mentioning the Archbishops and Bishops of almost every Province

of Canada especially of the ecclesiastical Province of St-Boniface. All have admired what they saw and heard and loudly proclaimed the excellence of the education given and received in the St-Albert School.

Have not these praises offended the jealous sentiments of our Council of Education who sought to humble us by making an investigation in an outrageous manner? Messrs Haultain, Goggin and others most probably have had another reason for acting in this way. Since the hypocrite School Ordinance of 1892 has been in force, I have gone every year to Regina and unceasingly protested with Mr A. Forget, against the injustice imposed upon us; each year I have reclaimed our rights. Then these gentlemen most likely have said to themselves: "we are tired of listening to that "Old Priest and his friend Forget who come to us so often boasting of the qualities of their nuns and asserting that without passing an examination, following a Normal School session or even possessing a diploma &c., &c., they are as qualified as anyone to teach and manage an excellent school. Let us shut them up once for all! Now is the time! The children of their far-famed St-Albert School have written for the entrance and Promotion Examinations. We can reasonably suppose that some copying has been going on amongst them. If we could chance to ascertain this fact, if we could only discover that the teacher helped the children, what a boon it would be for us! With what pleasure we will then cancel the diplomas! What an insult we could lash in the face of all Catholic Schools and particularly on these convents which we so ardently desire to efface from our midst! The investigation was held and in all frankness I must admit that after having examined the suspected papers which the inspector, Mr Calder, handed me I myself doubted; nor did I hide my doubts. This accounts for the fact that when the inspector questioned the children, upon the faith of a solemn declaration, I told the Rev. Sister Principal not to oppose it; for this would have had no other interpretation than that of increasing suspicion. But, I must also add that had I foreseen the manner of interrogation which the inspector used, a manner so insulting for the Sister, I would not have felt inclined to tolerate it. Is it not an unheard of impertinence to undervalue the character of the teacher in the presence of his or her pupils? Is it not a shame to insinuate in the minds of children doubts and suspicions concerning the honesty of their teachers?" Mr Calder may affirm, as long as he likes, that he had severe and precise instructions with regard to this subject from the Council of Public Instruction. I can with difficulty think that Messrs Haultain and Goggin and others meant to go so far. It seems to me that Mr Calder could in all justice have made an investigation without passing the limits of civility and respect due to the teacher.

I do not assert that he spoke impolitely, nor did he, far from it ; but he certainly could have questioned otherwise than by throwing the seeds of injurious suspicion in the minds of the children. The programme of so called moral virtues (for there is no religious programme) imposed on our schools by the Council of Education has been violated by the questions of the Inspector and I here place the fact before Public opinion.

After I had heard the children answer so clearly and precisely and witnessed the assurance with which they recognized their writing, worked the problem given them in arithmetic and avoided all the snares laid to entrap them, the doubts and suspicions I had entertained at the beginning were so changed that I no longer had any fear for the success of the investigation.

But the inspector being still dissatisfied, unable to attain the end of his commission, that is, to have the pupils accuse the Sister of having acted wrongly, the inspector obliged the sister to undergo an examination which was humiliating for her, for her sisters in religion and for us all. Under the impression of legitimate indignation I advised her as strongly as I could not to submit to this indignity and to refer the inspector to the solemn declaration she had made after the entrance and promotion examinations of June.

I regret that she did not follow my advice and answer by silence. Mr. Calder's insidious questions were unworthy of anything more.

Let no one oblige me in turn to ask for an investigation bearing on matters much more serious and on persons whom the Council of Public Instruction would undoubtedly feel little proud to find most likely convicted of intemperance and immorality.



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